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The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 39 AUGUST 1925 NUMBER 1.

Rest

BY MARY LATHROP
ADAPTED BY MRS. W. B. BRYSON

In Memory of Mrs. George Moore

"Wonderful toiler, thy work well done,
Wonderful soul into glory gone,
Wonderful life with its crown now won,
God giveth thee rest.

Rest from all sorrows and watching fears,
Rest from all possible sighing and tears,
Rest through God's endless, wonderful years,
At home with the blest.

Beautiful spirit, free from all stain,
Ours the heartache, the sorrow and pain,
Thine is the glory and infinite gain,
At home with the blest.

'God has given her rest' our white lips said,
How we shall miss her, the dear one dead,
Who takes the place of the dear one fled?
But God knoweth best.

We know He watcheth the sparrows that fall,
Hears the sad cry of the grieved hearts that call,
Husband, kindred, friends, He loveth you all,
We can trust for the rest."

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MRS. GEORGE MOORE

Editor of The Women's Missionary Magazine.

MISS HAZEL FLAGG

Treasurer of Women's Missionary Magazine

By Miss Mary Wilgus

IN her home in Xenia where she had been born, in the house where she had spent her girlhood and most of the years of her married life, on July 1, 1925 Mrs. George Moore passed from life into the perfect day.

Many will remember her as a girl of glorious energy and radiant personality, facing life with fearless courage and a passion for service.

She had never lost her abounding vibrant vitality. Her "living enthusiasm," full, buoyant life, her purposful zest captured people when she first met them and kept them her admiring friends forever after.

It triumphed over failing bodily health during the last months as with undaunted spirit she went about her accustomed services for her home, her friends, her Church and her Magazine, and was "not sick."

The day before she died with unabated mental vigor and unflagging interest, she planned a new department for the Magazine, which was to begin with this, the August Number.

She did not die; she stepped from one sphere of service into a higher, more glorious one.

Her life has been a notable one. From her earliest girlhood she did the things that made her life worth while.

She helped to pioneer *missionary work for women.* In the Reformed Church of Xenia under the leadership of her pastor's wife, Mrs. Yockey, when she was not yet out of her teens, she became a militant member of the *first Women's Missionary Society* to be organized in this vicinity, one of the first Women's Missionary Societies to be organized.

When the Crusade came, although but a young girl, she threw herself with whole-souled ardor into the movement, and was known by that valiant army of righteous women as the Youngest Crusader.

She and Mr. Moore have just passed their forty-fifth marriage anniversary,—forty-five years of mutual understanding, trust, and happiness.

Mrs. Moore had no children, but her bounteous motherhood overflowed and enveloped all around her. She mothered her sister's orphaned children; and later when she and Mr. Moore had established their household, three young people were given homes with them where they received all the shelter and parental care that sons and daughters are wont to receive in a happy Christian family. While always ministering in a peculiarly devoted way to her home, Mrs. Moore has been a leader in outside activities. She was a leading spirit for years in work for the Y. M. C. A. of her city, and was one of the first women to be elected to the Board of Education of Xenia. For a number of years she served on this Board with rare intelligence and efficiency, and was the first woman to be elected as its president.

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She was public spirited, and threw her influence, lent her activity, and gave generously of her substance to further every good cause.

She has honored her community.

It is as Editor of the Women's Missionary Magazine that she is most widely known. For twenty-one years she has stirred the enthusiasm and guided the activities of her Church into missionary channels. During these years she has commanded the admiration of the leaders of religious thought and has held an influential and honorable place in their Councils.

The acknowledged outstanding Women's Missionary Magazine of all denominations is the Women's Missionary Magazine of the United Presbyterian Church.

She was a devoted, joyous Christian. She loved her Church and its activities and her fellow-worshipers with all her ardent personality.

Her generosity was boundless.

Whether she gave of herself, her service, or her substance, this giving was of a joyous largeness that left no doubt of the largeness of her soul.

The following by an unknown writer well expresses her creed that was during all her life translated into practice

Give! as the morning that flows out of heaven;
Give! as the waves where their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly joyfully give:—
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give, as He gave thee, who gave thee to life.

MRS. GEORGE MOORE

Resolutions of The Women's Board of Directors of The Women's General Missionary Society

At a regular meeting of the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church of North America, held on July 7, 1925, a committee was appointed to draft resolutions concerning the death of the Editor of the Women's Missionary Magazine, fully realizing that no words of the Board could adequately represent the loss that the Church has sustained in the death of this consecrated, Christian woman.

Mrs. George Moore, who for twenty-one years was a member of the editorial staff of the Women's Missionary Magazine, quietly and peacefully entered into her eternal home in the evening of July 1, 1925, when she heard the Master's "Well done, enter thou into the joy of thy Lord."

Mrs. Moore was a woman of strong convictions, firmly adhering to every principle which she believed to be right, never in any way compromising with sin, and always outstanding in her denunciation of that which she considered unjust or wrong. Mrs. Moore was born and reared in another denomination. The United Presbyterian Church was the church of her adoption in the years of her early womanhood, but there never was a more loyal member of the United Presbyterian Church than she was. She believed its principles were founded on

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the Word of God and she practiced these principles fully in her daily life. Her missionary zeal was unbounded. Her heart and her home were ever open to the messengers of the Gospel, whether laborers in the mission field at home or abroad. Perhaps her strongest characteristic was loyalty,—loyalty to her Master, to the Church of her choice, to her country, to her family and to her friends. Another strong characteristic was her generosity. She was a conscientious tithe payer, believing that the Bible taught that the tithe was the Lord's. In addition to her tithes were her generous Thank-Offerings and besides all this, any plea for the needy ever had an enthusiastic hearing. The widow and the orphan were cared for generously, often-times beyond her ability. She gave freely and unstintedly of her time, her energy, her hospitality and her means for the advancement of the Kingdom and for the comfort and well-being of its friends and hers. Her devotion to the betterment of the Magazine is beyond expression. Her home was its business office. Day and night she gave of her best. Her correspondence in connection with this periodical extended to four foreign lands, the fields undertaken by the General Assembly of our Church. She had associate editors in each land. Neither were the interests of the Kingdom at home neglected. The Mission Study books, and Home Mission Conferences of all kinds had a sympathetic friend in her and an enthusiastic appeal in the Magazine, that all its readers might take part and be interested according to the Saviour's command. "The field is the world." She served the Church all these years without a penny of financial compensation, receiving her reward from the Master whom she loved, and doing it all cheerfully and joyfully for His dear sake. Nor was her influence limited to the readers of the Magazine and to the fields which it represented. She was the honored and beloved President of the annual convention of the Women's General Missionary Society which met in Allegheny Pa., in 1903. To the arrangement of the program for this and its carrying out, she carried the same enthusiastice zeal that she had for everything that related to the advancement of religion. She was also honored by the General Assembly of 1919, when it elected her as a member of the Central Committee of the New World Movement. Living as she did in Xenia, Ohio, and the meetings of the Central Committee being always held in Pittsburgh, it necessitated long hours of travel and frequent absences from home. No member of this important committee was more deeply interested in the success of the New World Movement than was Mrs. Moore. No one was ever more liberal in her contributions to this fund or more deeply interested in prayer and work that the entire sum decided upon might be secured and laid at the feet that were pierced for the sins of the world.

We have spoken thus far of her association with and interest in all the broader lines of the Church work, but her influence in her own congregation and in her own Presbytery was unlimited. The Missionary Society of her Church in Xenia could tell many a story, unknown to others, of her devotion to its work. Her pastor speaks most highly of her as a co-laborer with him in the work of the congregation. In the Xenia Presbyterial she was Treasurer for thirty years, the correspondence incident to that office being faithfully kept up, doing what

she could to stimulate the interest in the work of the Presbyterial and to increase all its contributions and Thank-Offering year by year. She only relinquished this office of Treasurer when the claims of the Magazine became so strong that she felt she could not preform the duties of both offices well.

But what shall we say of the loss sustained in her own home? We draw the veil of privacy concerning the bereaved husband, who has lost the love of his youth and his companion of forty-five years. On him the lonliness falls most severely, and for him we pray that the blessed Comforter, Himself, may give him the "peace that passeth understanding."

There is another member of the home who is also sorely bereaved, a friend of both husband and wife, Miss Wilgus, who was to them as dear as a daughter and who gave them both a daughter's devotion and care. She is also tenderly remembered in our prayers.

It was an unusual and trying providence that called both members of the Magazine Committee from service to reward,—Miss Hazel Flagg, the Treasurer and colleague of Mrs. Moore, and Mrs. Moore, herself, both being called from earth to glory within eight days. We can imagine them talking together in that better country of the work they loved so well on earth.

We shall miss her all the time, her cheery letters, her glad welcome at every opportunity, her articles in the Magazine, her words of encouragement in all the responsibilities of the Board, but we look forward to a glad reunion some sweet day.

In life's school she has learned the lesson that

"It pays to live in God's service,
Faithfully, day by day,
Cheerfully bearing the chalice
Which shows to others the way."

* * * * *

"There is no death; the stars go down
To rise upon some fairer shore,
And bright in heaven's jewelled crown
They shine for evermore."

"Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised."

(Signed) COMMITTEE

MRS. GEORGE MOORE AND THE NEW WORLD MOVEMENT.

By Rev. Mills J. Taylor, D. D.

Word has just come to this office announcing the death of Mrs. Moore. We hasten to extend to you, in the name of the New World Movement Central Committee, our sincere sympathy.

From the beginning of this Movement Mrs. Moore has been not only a member of this Committee but one of its brightest spirits. She was faithful in attending its meetings and, when absent, always wrote explaining the reason for her absence. Her counsel was ever welcome. We regarded her as a most worthy representative of the Christian womanhood of our Church. By her jovial dis-

position and her wonderful faith and devotion she helped this Committee in its arduous duties. We thank God for the fellowship we have had with her and for the memories we shall cherish of her life and work.

In our judgment the United Presbyterian Church owes a great debt for the splendid character of the Women's Missionary Magazine to the monthly preparation and publication of which she has for so long freely given the very best she had to give.

MRS. GEORGE MOORE.

By R. W. McGranahan, D. D.
Associate Secretary of Board of Home Missions

When Mrs. George Moore was promoted one of the very best friends the Home Mission work ever had was taken from earth. If she was planning for the Freedmen's special message, one would feel that her whole heart was in that work. But when the Foreigner within our borders or the Indian or the Mountaineer was before her, her interest was not less. It was mission work—the salvation of the lost for whom Christ died—that stirred her heart, and it mattered not where it was or who was doing it. Her heart was, like her Master's, yearning for humanity, for lost souls, for all who needed help and love and sympathy.

She would ask for suggestions for the treatment of the fields that came in her special numbers of the Magazine, and while she asked she revealed that she herself had thought it through and inadvertenly dropped suggestions that were the most helpful that could be devised. What an example of devotion and resourcefulness and untiring service she has left all of us!

How we shall miss her! Her requests for information about the work in its various departments were always so phrased that they challenged us to go forward with the biggest job that earth knows, training the children and building up the Kingdom. We shall never know in this world how much our United Presbyterian Church is indebted to her great devotion to her Lord and her Church and her tireless energy in carrying it out.

MRS. GEORGE MOORE—A TRIBUTE

By Rev. W. B. Anderson, D. D.
Secretary of the Board of Foreign Missions.

It would be impossible to estimate the value of the services rendered by Mrs. George Moore to the missionary cause of the Church. As a woman, she was remarkably endowed with those qualities which win friends—a strong personality, a keen mind, a heart big with human sympathy, a pleasing sense of humor and abundant health. She seemed to make diligent use of every God-given power and opportunity for the sake of the Kingdom of God. Her loyalty to her Master and her zeal in her service seemed to know no bounds.

No doubt her greatest monument in the sight of God is composed of the innumerable acts of loving thoughtfulness performed by her, and known only by those served. Her right hand was ever busy doing these deeds of love of which her left hand had no knowledge.

Her greatest monument in the sight of the Church is the "Women's Missionary Magazine." All who knew her marvelled at her accomplishment in the production of that remarkable periodical of such excellent quality, and with unfailing punctuality, while administering with faithful care a home famous for its hospitality.

The "Women's Missionary Magazine" has become a faithful messenger of Kingdom tidings in thousands of homes. It has inspired the women of the United Presbyterian Church in their work of devotion, has cheered the missionaries away on distant outposts, and has helped pastors to inform their people. It has won for itself a high place among the missionary publications in America. It is worthy of the one who poured into it so unstintedly of her own life.

Life seems poorer since she has gone from our circle. That is a false measure, though. Life is richer, and will continue to grow richer still if we are faithful. She has bequeathed to us ideals whose memory will ever lift to higher levels. She has left to us a service whose performance will ever bestow increasing strength. She now stands among the great cloud of witnesses to inspire us to our utmost endeavors to finish the missionary task. Her name is written large in the annals of a church holding a place of honor in the missionary enterprise.

A PERSONAL FRIEND OF THE MISSIONARIES

By Emma Dean Anderson

My friendship with Mrs. George Moore began in 1889 while I was on my first furlough, and during all these years our friendship deepened and grew until her love and sympathy seemed as part of my equipment for service.

Mrs. Moore possessed the rare gift of calling out the best that was in one. You felt stronger after being with her. You wanted to be a better missionary because of her estimate of missionary work; and one was led to realize what a privilege it was to be sent to the ends of the earth. Because she believed in your sincerity, you were inspired to try to do your best.

She was not partial in her love and interest in missionaries. All who knew her will agree with me that the women, married and single in all our four foreign fields felt that in her, we had a kind loving sincere, sympathetic friend. She loved all missionaries. She loved to work on the Magazine, because it stood for the promotion of Missions, at home and abroad, and through it she ever sought to inspire her readers to love and pray for the work and the workers.

In her busy life, Mrs. Moore, often found time to write personal letters to those abroad. Her letters were a rich treat. Her life and service for Christ were so full of joy, that this joy overflowed, and a letter from her was as a refreshing and stimulating draught. Those of us who, have labored with her in the foreign department of the Magazine, can testify to her loving appreciation of all our efforts to serve her.

Never can I forget my last visit to her home. It was less than two months ago. I was aware that disease was fast draining her vitality. Yet she was alert

for her work. There was that same happy peaceful look in her sweet face. No reference at all to her bodily weakness. All her thoughts and conversation were about the things of the Kingdom of Christ. And altho very feeble, still planning to go to Boston. How the love of Christ constrained her to go on and on in her service for Him, until at last, the weary weak hand lost its skill, and the pen of a ready, loving writer was laid down, and like a weary child she fell asleep, to awaken in the presence and likeness of her King.

MRS. GEORGE MOORE AND THE CAUSE OF TEMPERANCE.

By Miss Mary J. Campbell.
W. C. T. U. Secretary for India.

My acquaintance with Mrs. George Moore began in 1893 during my first furlough in America after nine years work in India. I had gone to Xenia to visit the Buchanan family. Rev. W. J. Buchanan was my pastor in Ellison, Illinois when I was appointed a missionary. At that time he was pastor of the Third Church in Xenia. Mr. and Mrs. Moore were members of his congregation. One cold winter evening Mr. Buchanan took me over to call on them. I can still feel the warmth and see the brightness of that hospitable home. A friendship was started that night which has remained unbroken all these years, and only grew stronger as the years rolled by.

When an earnest request came to me a few years ago from the W. C. T. U. of India to help the temperance cause and which meant stepping aside from our own Punjab Mission for a time, I scarcely knew which way to decide.

I visited Xenia and placed the whole matter before my beloved friend. I told her what I was facing and how difficult to know what to do. She listened quietly to all I had to say, then in a clear decisive voice said, "Mary Campbell, you surely are not going to let this great opportunity for service in all India pass by. I think it is a wonderful opening for reaching India's people and I feel you should enter in."

Her broad, unselfish vision of what was involved in this call, and her faith in its ultimate success helped me to decide, and a message went back to India saying I would take it up.

No one followed me those six years of constant traveling and speaking in that great land with more whole-hearted love and sympathy than did Mrs. Moore.

Her letters were not many but when one did come what an uplift came with it. She excelled in letter writing as she did in every thing she undertook.

The magazine was used to help the temperance cause. She gladly opened the pages to all the material sent her, and often asked for more. She felt the missionary work was not complete until it included a very vigorous campaign against the drink and drug evils and she believed God had a definite work to be done through the great white-ribbon sisterhood.

MRS. GEORGE MOORE

At the New Wilmington Conference of 1918, she penned the following lines on the fly leaf of a New Testatment which she gave me:—

"O, matchless honor all unsought,
High privilege, surpassing thought,
That Thou shouldest call me Lord to be
Linked in fellowship with Thee;
To carry out Thy wonderous plan,
To bear Thy messages to man,
In trust with Christ's own word of grace
To every soul of human race."

She did her work well. May we who remain be as faithful, unselfish and devoted as she.

MRS. GEORGE MOORE AND INTERDENOMINATIONAL WORK

By Mrs. Henry W. Peabody

Chairman Central Committee on the United Study of Foreign Missions

Only a few days ago I wrote a note to Mrs. Moore telling of my hope to meet her and the women of the Board at the meeting held in Boston. I mailed the letter to her at the hotel and waited for her reply. I did not hear and did not know that she was unable to come on account of illness until I reached some of the other members of the Board.

We talked of her at tea, where we all met with representatives of several other Boards, Congregational, Methodist and Baptist.

I had seen her in Washington and we often exchanged notes regarding our work. Each month I had a copy of the magazine and read it with the deepest interest.

In speaking of Mrs. Moore and the editorial work, I have often referred to the Women's Board of the United Presbyterian Church as one of the most truly interdenominational. From the very first issue of our united study books the magazine has been one of the most valuable helpers.

My association with some of the rare women of your church, Mary Clokey Porter, Mrs. Moore, Mrs. Campbell, Miss Milligan and many others, has been to me one of the most beautiful experiences. We were of different denominations, but with "One Heart and One Way," to quote our United Study motto.

So, as I think of your bereavement today I feel it is mine, too, for I share in your loss both as a personal friend of Mrs. Moore and a very warm friend of your Board and its work.

On my trip around the world in 1913 one of the most delightful experiences was a visit to your missions in Egypt. I was impressed there with the quality of your missionaries, with their deep spirituality, with the marvelous accomplishment, with the closeness of their relation to their Board at home. That always impressed me through the magazine.

I am very glad that Mrs. White, who has worked so long with Mrs. Moore,

will follow her and that I shall still feel that I have a friend in the Women's Missionary Magazine who knows the past and will "carry on" in the future.

"HER OWN WORKS PRAISE HER"

Who can find a virtuous woman? for her price is far above rubies.

*The heart of her husband doth safely trust in her * * *.*

She will do him good and not evil all the days of her life.

She girdeth her loins with strength, and strengtheneth her arms.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Her husband is known in the gates when he sitteth among the elders of the land.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up and call her blessed; her husband also, and he praiseth her.

Give her the fruit of her hands; and let her own works praise her in the gates.

MRS. GEORGE MOORE AND MISS HAZEL FLAGG—AN APPRECIATION.

By Mrs. John P. White.

Two beautiful lives have been taken from our midst. Mrs. George Moore the Editor, and Miss Hazel Flagg, the Treasurer of the Women's Missionary Magazine, were called home within eight days of each other. These two lives were closely knit together by strong bonds of affection. They were "lovely and pleasant in their lives and in their death they were not divided."

In Miss Flagg, the Magazine had a capable officer who served faithfully for nine years. Her labors were behind the scenes. After her regular day's business was over, she looked after the work pertaining to this office. Many a midnight hour found her copying and counting and writing. Quietly and happily she kept the records of subscriptions and of monies received and cared for the same. What to some would have been an irksome task, was to her a labor of love. Through all her work there was always manifest a spirit of cheerfulness, which just overflowed from her life of joy and gladness.

Just a few hours after Miss Flagg's annual report, which had been audited and found correct, was read at the Boston Convention, the Master audited her life account and said: "It is well done. Enter thou into the joy of thy Lord."

Phillips Brooks once said "When some men die it is * * * like the vanishing of a great mountain from the landscape and the outlook on life is changed forever." It seems just like this in the home going of our dear friend, Mrs. George Moore.

For years Mrs. Moore has been a leading spirit in all the forward movements of the church. She was a great woman. So quietly did she grow into greatness that some who had known her for years did not realize how really great she was.

Soon after Mrs. Moore became connected with the editorial work, she dreamed of an enlarged Magazine. She talked and planned and prayed. Her motto might well have been these lines

"Press on! Surmount the rocky steeps.
Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps,
He wins, who dares the hero's march."

Mrs. Moore dared and won. The other day I looked upon the thirty-eight bound volumes of the Women's Missionary Magazine. The increased size and attractiveness of the volumes of recent years were very marked. I felt like standing with uncovered head and unsandaled feet before this monument which speaks of twenty-one years of unselfish, devoted service.

She had larger plans ahead. Even on the last day of her earthly life, she talked of new ways of improvement. While her mantle has fallen upon another her work will be carried on throughout the year just as she has outlined it. Every page was planned for the year 1925. We trust the readers will be thinking of her and will scan the pages of the Magazine with keener interest than ever before.

Already plans are being made to have a suitable memorial to perpetuate the name of Mrs. George Moore, and to link that name throughout all the coming years with her dearest project, The Women's Missionary Magazine.

MISS HAZEL FLAGG, SECRETARY—TREASURER OF THE WOMEN'S MISSIONARY MAGAZINE

A tribute from the Editor.

This tribute was dictated by Mrs. Moore on the day following the death of Miss Flagg and just one week before she herself received the summons:—"Come * * * inherit the kingdom prepared for you from the foundation of the world."

When in 1916, Mrs. S. M. Kelso, for many years the able treasurer of the Magazine, decided that she must resign it fell upon the Editor to make choice of a treasurer for recommendation to the Annual Meeting of 1916 which was to be held in this church (the First United Presbyterian Church of Xenia). The task of securing an efficient and congenial co-laborer for this duty was a greater responsibility than most people would imagine.

We remember so well while upon our knees seeking Divine guidance in this important matter, that in answer to the question, "O, Lord, which way shall we turn to secure the right person for this office of Treasurer?" the reply was as clear as a call, "Why not ask Hazel Flagg? And the reply from the petitioner was, "Why, I never thought of Hazel Flagg." And again came the words clear and distinct. "Ask Hazel Flagg." The petitioner then had no doubt of Divine guidance. This was on Sabbath. On Monday following, all the particulars that are herein narrated were sent to the Women's Board at Pitts-

burgh also a full account of Miss Flagg's Christian life in her church and her community. In due time the letter was received from the Women's Board recommending Miss Flagg for election as Treasurer of the Women's Missionary Magazine by the 1916 Annual Convention which was to be held in the First Church of Xenia, Ohio.

Miss Flagg was elected and from that time until the beautiful close of her life two days ago she has been a perfect answer to prayer.

She has not only fulfilled the duties of her office, which were many and arduous, with ability and excellence, but she has supremely graced the position; and by her efficiency, tact, and Christian devotion has added her share to the advancement of Christ's Kingdom on earth.

By her attractive presence, her cordial manner, her generous friendship, and her social qualities she has won friends for herself and the Magazine wherever she has gone.

She was a great favorite at the Annual Meetings, always sought after and always surrounded with friends. When this year for the first time since her election she was absent from the Annual Meeting, she received a telegram from the Convention expressing regret at her absence and saying how much they missed her.

She was sincere and happy in all the privileges of the Annual Convention and great grief follows the loss of so devoted a Christian Young Woman.

Whilst her name was being recorded for re-election to her treasurership with the Magazine, she was called again to a higher service.

The loss of such a co-laborer falls heaviest upon the Editor of the Women's Missionary Magazine, who feels crushed in her bereavement.

It was a wonderful termination of a life's work for this handmaid to say with calm composure to her devoted sister,—"If it is the Lord's will, I am ready to go."

With deeper love than can be expressed,

MRS. GEORGE MOORE,

Editor Women's Missionary Magazine

A TRIBUTE OF PAWNEE PRESBYTERIAL

Pawnee Presbyterial feels deeply the loss our entire organization experiences in the death of Mrs. Moore for so many years "the Mother" of our Magazine. The service she has rendered her Master will long remain a memorial to her.

This sorrow was increased for us by the death only two days later of Mrs. J. D. Barr, daughter of Rev. Marion Morrison, pioneer missionary in the Middle West and sister of Rev. George Barr, at one time a missionary in India. Mrs. Barr has for years been the Treasurer of our Presbyterial and has filled the exacting duties of the office with unusual acceptance.

It is a real comfort to us that her daughter, Miss Bettie Barr, will "carry on" the duties of the office during the unexpired term of her sainted mother.

MRS. L. H. YOUNG, Secretary.

FREEDMEN'S MISSIONS

Fiftieth Anniversary of Knoxville College.

By R. W. McGranahan, D. D.

SCENE ONE

Time: September 4, 1876.

Place: Knoxville, Tennessee, "The Hill" know as Longstreet Hill on which General Longstreet had encamped with his army a few years before and from which attack was made on Fort Sanders one-half mile distant.

Occasion: Dedication of the new Knoxville College building which had been erected during the year on "The Hill" from which the brier bushes had ben cleared—about a mile from the center of the city.

A Gala Day: The school had been opened a year before and the new building was ready at the beginning of the second year. In the morning more than one thousand colored people gathered in the center of the city and marched in procession headed by a band to the new building. Representatives of the Board from Pittsburgh included Drs. J. W. Witherspoon, W. H. McMillan, R. B. Ewing, D. S. Kennedy and J. S. Sands.

SCENE TWO

Time: June 3, 1925.

Place Same, "The Hill" Very little however to suggest that is the same place. The briers had been cleared away long since. The campus had grown from three acres to one hundred acres. The one building which was a victim of flames about fifteen years after it was erected is now represented by more than a score.

Occasion: The Semi-Centennial Celebration. Nature and art combined to make the beautiful campus even more attractive. The Alumni were back in large numbers. Classmates and friends who had not met for years greet each other profusely and fervently. Reminiscent addresses, recounting of achievements, the splendid work the Alumni are doing, the hopes and dreams of the future filled in a busy day and leave memories never to be erased.

Some of the features which stand out especially may be mentioned.

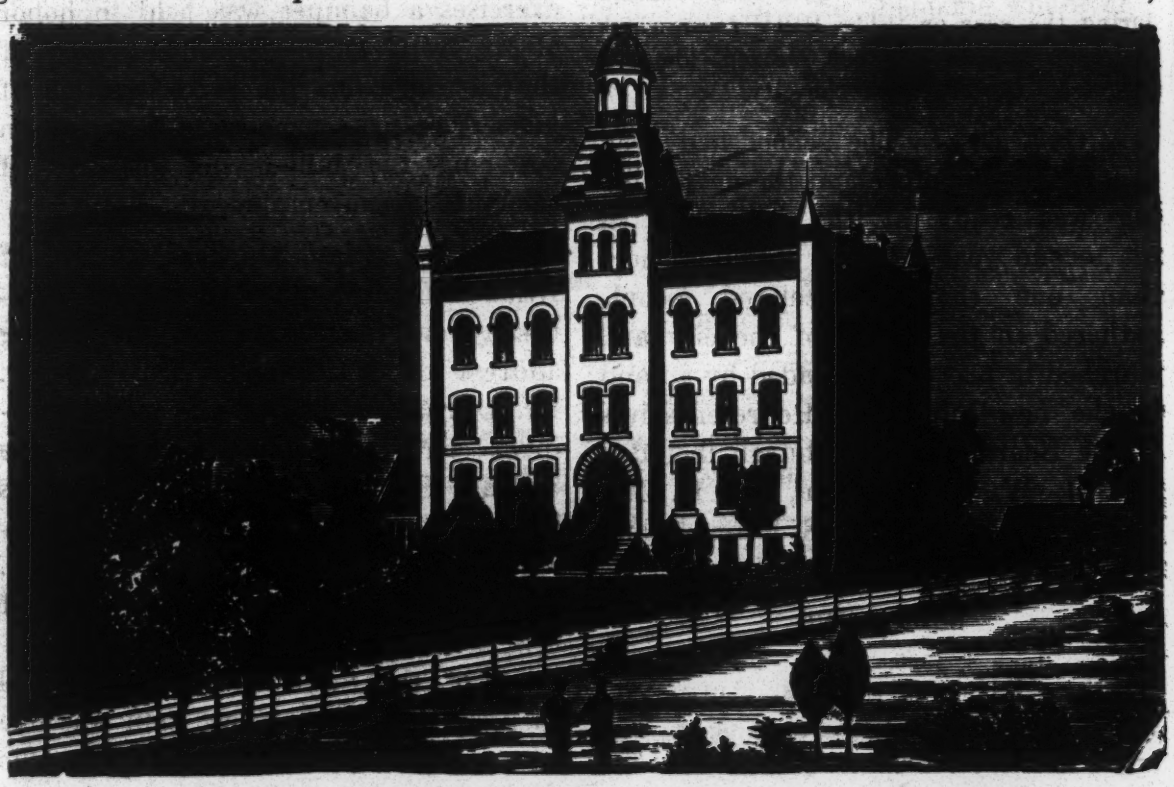
The commencement address was delivered by the honorable Clyde M. Kelly. Mr. Kelly is well known in the United Presbyterian Church. His address was timely and well delivered. During the evening following the commencement exercises a banquet was held in honor of Mr. Kelly by the postal employees of the city of Knoxville in recognition of his services as a member of Congress in fostering the bill giving increase of salary to postal employees.

The Rev. Plato Durham, D. D., of Atlanta, Georgia, gave an address Wednesday evening. This was the closing address of Anniversary Day proper. Dr. Durham is one of the most prominent clergymen and educators of the South. He was one of the organizers and is one of the leaders of the interracial movement in the Southern states. His address was largely a discussion of this issue. His subject was "The Company of the Select," and his central thought was that a select man was one who always searched for the truth, who was without prejudice, and who regarded men and women on the basis of manhood and womanhood regardless of other conditions.

Among other speakers were Rev. J. D. Rankin, D. D., of the Pittsburgh Theological Seminary. Dr. John Thackston of the University of Tennessee, and Prof. Isaac Fisher of Fisk University. Dr. Rankin preached the sermon to the Christian Organizations Sabbath morning and also represented the Board on the program anniversary

day. Prof. Fisher spoke for the associations of colleges for Negro Youth, an organization of which Knoxville college has been a member ever since the beginning of the organization.

In addition to Dr. Rankin, Dr. R. W. McGrananhan was present, representing the Board of Freedmen's Missions. Two members of the Women's Board of our Church were present, Mrs. Ada Kerr Wilson and Miss Elizabeth Milligan. Each of these persons was heard in an address. Dr. McGranahan gave the address at the exercise Sabbath morning when diplomas were given to the graduates of Sabbath School teacher training class, and spoke on the Anniversary program on "The Spirit of Knoxville College."



ORIGINAL COLLEGE BUILDING, KNOXVILLE, TENNESSEE.

What happened in the forty-nine years between these two scenes?

In 1877 the Board of Freedman's Missions decided to give the institution the rank of a college and elected the late Dr. J. S. McCulloch as president. When Dr. McCulloch arrived on the ground and found no classes higher than the grades he wrote the Board that he was elected president of a college but he had not found a college. The answer that came back (presumably from Dr. Witherspoon) was, "Make a college, that is what we elected you to do."

The history of these forty-eight years after Dr. McCulloch became president might well be described under the three administrations of Drs. McCulloch, McGranahan and Giffen as the three periods of Beginnings, Expansion, and Standardization.

PERIOD OF BEGINNINGS

Dr. McCulloch's administration from 1877 to 1899 was necessarily a time of beginnings. The most primary needs had to be met. Full grown men and women who had no opportunity for an education came from all over the South. The first diploma from the Normal department was given in 1879 and the

first degree was conferred in 1883 when the first one was graduated from the college department. The campus grew from three acres to twenty-two acres. The boarding department developed. The Industrial department for both boys and girls was opened up and developed rapidly.

PERIOD OF EXPANSION

The administration under Dr. R. W. McGranahan from 1899 to 1918 may well be characterized as the period of expansion. The campus was enlarged from twenty-two acres to one hundred acres. Twelve additional buildings were erected of brick made by the students themselves on the college grounds and the buildings erected by student labor, and in many cases under a student foreman. The Normal Course was developed and Teachers Training emphasized. The College department developed as rapidly as might be expected with the limited opportunities for college preparatory work all over the South. The curriculum was strengthened and many additions made to the faculty.

THE PERIOD OF STANDARDIZATION

Since 1918, under the administration of Dr. J. Kelly Giffen, the task has been chiefly one of standardization. The Southern states have fixed their standards for colleges. These are being met fully by Knoxville College. The faculty has been enlarged so that the required number of teachers are devoting full time to work exclusively in the college department. The endowment being secured through the New World Movement and the General Education Board has reached more than $350,000 with good prospect of ultimately reaching $500,000. The Primary work has been dropped as no longer necessary and only enough Grammar school work maintained to meet the needs of those applying for High School but not fully prepared.

THE PRESENT STATUS

Through all the half century of notable service, Knoxville College has always maintained a fixed and exalted place for the teaching of the Bible. The training of thoroughly qualified consecrated Christian leaders among the Colored Race has been her great unswerving purpose.

The last auditor's report shows the value of Knoxville College property, including land and buildings, to be $576,258. It is worthy of mention that the actual cost of this splendid plant has not been in excess of one-fourth that amount, due to the buildings having been erected so largely through student labor and purchase having been made at most favorable prices.

The United Presbyterian Church cherishes Knoxville College as one of her favorite institutions. Her development and high degree of efficiency, with her future prospect of unlimited service to the Negro Race, is the pride of the whole Church.

Knoxville college is showing rapid growth. The largest class in the history of the college was graduated this year. The enrollment in the college department reached one hundred twenty-nine this year, and has more than doubled in the last three years. More than fifty students were registered in the freshman class this year. Eight professors are now giving full time to college work. The outlook for the future is bright and the fiftieth anniversary reunion will serve to give added impetus to the work of the institution.

KNOXVILLE COLLEGE—CAMPUS, MACMILLAN CHAPEL.

KNOXVILLE COLLEGE AND ITS FIFTIETH ANNIVERSARY.

By Miss Elizabeth Milligan

IT was my happy privilege to be permitted to accompany Mrs. Ada Kerr Wilson, the Freedmen's Secretary of the Women's Board to Knoxville, Tennessee, to represent the Board at the exercises in celebration of the fiftieth anniversary of Knoxville College. It was my first visit to our Freedmen's field, and needless to say, it was a most happy experience.

As we traveled through the mountains and valleys of Tennessee and saw the wooded hillsides, the fertile valleys, the waxy blossoms of the magnolia trees, we could not wonder that the fugitive slave, who in former years had sought freedom and refuge in the cold and chilly North, should cry out in his loneliness and homesickness,

"Den carry me back to Tennessee,
Dar's whar I long to be."

We arrived in Knoxville on the afternoon of Tuesday, June 2nd and were driven to the Teachers' Home, where we were to be located during our stay. After removing the dust and stain of travel, we were piloted to Elnathan Hall to participate in the festivities of the Alumni Banquet. Two hundred persons were served at this banquet. The menu was prepared and served under the direction of the superintendent of the boarding department.

There is a "Knoxville Spirit" as certainly as there is a Knoxville College. This spirit was strongly manifest throughout the program of the week. It was shown in the greetings of those who had not met for years; in the expressions of loyalty to the institution; in the loving remembrance of those who had been instructors in the past but who have now entered into a higher service. But in no place was the "Knoxville Spirit" more in evidence than at the Alumni Banquet as Rev. C. H. Wilson of Athens, the toast master, called out responses to toasts on "Happy Days at Knoxville College," "Beaten Path From McCullough to Elnathan." "Critical Moments at Knoxville College," the company breaking forth into laughter and applause as joyous incidents of college life were recalled, or moved to tears when sad moments and times of testing were brought to remembrance.

Knoxville has sons and daughters, not only in the Southland but in all parts of the United States—former students who are gaining distinction as men of worth, who are handling large institutions successfully, ministers of the Gospel, lawyers, doctors, musicans, women who are holding responsible positions of honor and trust, who by precept and example are instilling in others the lessons learned in Knoxville College. Many of these came from the North and South and East and West to be present at this anniversary celebration and to share in the joys of the occasion. Their love for and loyalty to their Alma Mater was seen in their faces and shown in their words and prayers.

One of the pleasant features of the celebration was the presence of many of those who, in the past, had rendered such faithful service in the interests of the College that they are not only revered by those among whom they served and whom they personally influenced, but they are held in reverence by the students of later days.

Dr. McGranahan, who for many years was president of the College, was there accompanied by his wife and daughter.

One had only to witness the hearty greeting and happy intercourse between Dr. and Mrs. McGranahan and former students to appreciate the high esteem in which each held the other.

Miss Margaret McDill, who gave 35 years of loving, tender service as matron in the little girls' dormitory, named "McDill Home" in her honor; Miss Clara Spears, who for 20 years was matron of McCullough Hall, the boys' dormitory; Miss Mary Fisher, a former superintendent of the sewing department, and Miss Helen Ferguson, for many years superintendent of Knoxville College Hospital, returned to share in the pleasures of the occasion and to renew old fellowships.

Another happy experience was in meeting many of those who are now "carrying on" at Knoxville—Dr. J. Kelly Giffen, the president of the College and many of the instructors and teachers, especially those who are engaged in the work for which the Women's General Missionary Society is responsible. No classes were in session during our stay so we were not privileged to witness the class room work. But work of the sewing department was still on exhibit and we saw truly wonderful evidence of the careful instruction given by the teachers and were encouraged to feel that many, graduating from this department, are eminently qualified for usefulness and well equipped for self-support.

Music had a large part in all the anniversary and commencement exercise. During the day and often far into the night, groups of students, here and there on the campus, would break forth into song, sometimes singing Negro spirituals, sometimes patriotic songs, snatches from classical music or from the grand old Psalms. An interesting musical feature of one of the progams was a duet sung by Mrs. Cansler, wife of Prof. Cansler of the Knoxville schools, and Miss Jane Henry, a blind woman who lives at one of the dormitories and who exerts a most helpful influence on the college life.

Mr. George Johnson, an alumnus of the College, who is a musical composer and organizer of community singing under the Community Service Council of New York City, was present and conducted several musical programs. The Knoxville College Quartette, one member of which received his B. A. degree and one his diploma from the musical department, rendered short programs at almost every session.

June the 4th was commencement day. The largest class in the history of Knoxville College was graduated. Fifteen received the degree of Bachelor of Arts and three the degree of Bachelor of Science. Diplomas were granted to fourteen who were graduated from the English department, four in the music department, one in voice, and three in home economics—a total of forty. Prizes were awarded in debate, in oratory, and for the Race Relation Contest.

The commencement address was given by the Hon. M. Clyde Kelly, representative in Congress from the state of Pennsylvania. The United Presbyterian Church knows Clyde Kelly. One knows, always, that he will be found on the right side of ever moral question. He stands for justice and uprightness in public life. His address to the graduating class was what one would expect from him and was listened to by a large and appreciative audience.

The musical part of the program was rendered by those who were graduating

from the musical department of the College and was of the highest order. Two members of the class delivered orations. Florence Victoria Adams, valedictorian, had as her subject. "The Soul of America," and Edward Andrew Paul, who has become known to many in our Church as a member of the Knoxville College Quartette, had for his subject, "What the World Expects of America." These were both above the average of commencement orations and showed careful preparation and thought. The spiritual environment of Knoxville College has left its impression on these young lives and we anticipate that the future will show abundant fruitage.

The trip to Knoxville gave the representatives of the Women's Board opportunity to inspect our buildings there; to consult with our workers as to the plans and policies and needs of the departments under our care and supported by the Women's General Missionary Society; to consult with workers from other stations as to their needs and problems and progress; to look into the faces and clasp the hands of many whom we have not heretofore known but who are our workers and for whom we pray month by month during the year. We pray that the personal contacts will result in creating a warmer interest in our fellow-workers in the Southland and a determination to do more to further the uplift of those among whom they labor.

The loving, elevating influence of the Gospel of Christ was seen in the delightful responsiveness manifest, in the dignity of manner that was everywhere in evidence—on the platform, in the halls, on the campus among the groups scattered here and there—in the joy of renewed friendships, in gratitude for benefits received, in the prayers at mealtimes and worship—always a great trust in God was manifest, a great faith in the United Presbyterian Church, and a great hope for and confidence in the future of their race.

When one sees the strong polished manhood and refined, cultured womanhood of these who have graduated from Knoxville College during the last fifty years; when one realizes the far reaching influences of these who have been trained and equipped for service through its ministry; when one realizes the many lives that have come to a knowledge of Christ, the many dark minds that have been enlightened and the dark homes that have been brightened and cheered because of these who have here been taught the better way, one begins to realize the worth-whileness of Knoxville College; and the years will continue to show how important and deep have been the impressions for righteousness and uprightness made upon the minds of its students throughout the years.

"Once the fugitive from slavery, hastening by night, fixed his eye on the North Star to guide him as he traveled through unknown forests and through dark morasses, wending his way stealthily to a land of liberty and a life of freedom in the far North." For fifty years, Knoxville College has been pointing the descendents of these fugitive slaves "to the Star of Bethlehem that allures and guides to a sweeter liberty and a better life."

Knoxville College has turned a new leaf in the book of life. May the record of the next fifty years be even a better, more unselfish record than has been that of the last fifty years.

KNOXVILLE COLLEGE—CARNEGIE LIBRARY.

THE UPWARD PATH OF THE NEGRO.

By Rev. J. A. Cotton, D. D.
Henderson, N. C.

ONE of the most horrible nightmares that can come to a man is the sensations of climbing an interminable mountain, eternally slipping back never coming to the top, or any where near it. The sun pours down merciless heat waves, insects torture the climber with their stinging bites, thirst and hunger combine with the exertion of climbing to make the trip a torture indeed. Then one wakens, to find it a dream only.

Something like this has been the Negro's climb to heights educational, financial, religious, social, political; with the addition that, despite the obstacles placed in his path, he *is* getting to the top.

At the close of the Civil War illiteracy among Negroes was estimated at 90%. Educational facilities were almost worthless, especially for colored people was there little prospect. This year the estimate of illiteracy among the Negroes was 28%. This results from the cooperation of several agencies among them the churches of the North, which have done much to start the ball rolling in the educational world. The situation is now growing to be more of a local affair.

In the May number of the *Crisis,* a Negro publication, may be seen a copy of a letter written by the Superintendent of Education in Alabama, offering a salary of fifteen dollars a month for a three months' period to a Negro teacher capable of filling the state requirements. This letter was evidently written in all faith. This is not so encouraging, but on the other hand an extract from the biennial report of Superintendent Allen of North Carolina reads thus: "Negro education in North Carolina has been greatly stimulated in the last five years. The division of Negro Education in the State Department has been able to give this expansion wise direction, and greatly encourage our Negro population."

Besides their regular taxes which they are required to pay, the Negroes in North Carolina have been contributing one hundred thousand dollars a year for the last three years toward Rosenwald schools. The state is admittedly the best in the south, however, regarding Negro education, and even in this state there is room for improvement. In reply to a request for reference books sent in by a worker in a Negro school, the State Librarian sent the following letter; "I am sorry we cannot comply with your request as our appropriation is not sufficient to serve the colored schools of the state."

This is the great question of the schools—books, salaries, adequate supplies, and well trained teachers. Yet there is reason for rejoicing, for fifty years ago, no one dreamed that today Negroes would be far enough advanced to demand reference books, or teachers worth more than fifteen dollars per month.

Ignorant modes of worship in the Negro churches are rapidly passing away. The religion of the Negro had grown to be a joke in some quarters. The moaning, shouting, highly emotional form of religion which primitive peoples must pass through had become the popular idea of Negro religion as a whole. In this field there is still a long, long way to go. A negro preacher re-

cently announced his subjects for a week's series of sermons as follows:

"Sunday, 'Nails.' A nail service, and everybody must bring a nail.

Monday, 'Not another dog shall bark in this town.'

Wednesday, 'Three strikes and out.'

Thursday, 'You'll be dammed if you do, and dammed if you don't.'

Friday, '* * * (Too sacrilegious to be mentioned in this paper.)

The minister who would get up in a pulpit and announce such subjects for sermons needs no little instruction!

A few years ago Howard University conducted an investigation covering the religious field. They found that there is an annual demand for approximately one thousand Negro preachers. Of these, only one hundred have had any kind of seminary training, and only ten of that hundred have taken courses leading to a Bachelor of Divinity degree. This leaves 900 "preachers" without training annually unloading upon a too gullible flock their conception of religion and its application to life.

One of these young ministers, in a talk in prayer meeting a week or so ago gave a highly interesting discourse on Paul. "Paul," he said, "was an awfully good man. He sure was a good man. But he was terribly persecuted. There was Stephen, now. Stephen just coulden't lef Paul alone. He just persecuted him until poor Paul didn't know what to do. But Stephen just kept right on persecuting him up to the day he died."

Much as they need to climb, however, Negro churches have already come a long way. There are forty-five thousand churches belonging to Negroes in the United States. Many of these are large city churches, the membership which is, in some cases, well into the thousands. Beautiful buildings of brick, stone, stucco, erected in the name of the Master testify to the fact that the Negro supplicant, sending anguished cries to Heaven for aid in loosing the shackles of slavery did not pray in vain; nor has he forgotten to whom the honor is due. Many of these pulpits are filled by earnest, intelligent ministers, who are really instructing the people.

Financially, Negroes started from the very bottom, with no business experience or training. Yet, handicapped by complete ignorance of the business world, by lack of franchise, by bitter opposition and competition on the part of people wealthier, more powerful, and more experienced, Negro men of money have arisen with the result that a recent estimate of Negro wealth shows a sum of two billion dollars. Not alone is this remarkable in the short period which has intervened since Negro wealth was negligible, but the wide scope of the means by which this wealth was amassed is more amazing. Newspapers, real estate. 100 insurance companies, 75 banking institutions, merchandise,—all these have played their part as well as the better known industries, agriculture and the professions. This in itself shows what great educational strides the Negro has made, as well as the initiative and business acumen he has developed.

The recent migration to the north opened to the Negro worker a new field —industrialism. The type of Negro who had never known anything but cotton and corn has come in contact with the larger manufacturing interests, and is, incidentally, getting better pay. His children are getting the benefit of better schools, and are profiting by their contact with success. Many Negroes own

their homes, (650,000); they own and operate 1,000,000 farms, and own land equal to the area of five of our small states. A block of business houses in Washington, owned by a Negro, was recently estimated as worth at least five hundred thousand dollars, and, in all probability, much more.

On the other hand, there are still the exploiters of Negro labor, still the section bosses, the plantation overseers, and the other unscrupulous men of affairs who are trying to steal from the hard working Negro all that the years have allowed him to accumulate. Such is the problem of the Far South today. There are people literally living from hand to mouth, who would starve were it not that Nature herself is kind to them.

Politically, Negroes are far down the mountain. The Texas State Legislature passed in May, 1923, resolutions from which the following extract was taken: "Any qualified voter under the laws of the constitution of the State of Texas, who is a bonafide member of the Democrat party shall be eligible to participate in any Democratic party primary election provided such voter complies with all laws and rules governing primary elections; however in no event shall a Negro be eligible to participate in the Democratic party primary held in the State of Texas and should a Negro vote, such a ballot shall be void, and election officials are herein directed to throw out such ballot and not count the same." This foreshadows what is actually practiced in regular elections.

There is, nevertheless, a marked increase of activity in Negro politics. Professor Monroe N. Work, of Tuskegee Institute offers these points in this connection: 1. The tendency to develop independence in politics. 2. An increasing number of Negroes voting the Democratic ticket. 3. Political parties making increasing efforts to obtain Negro votes. 4. Increase in the number of Negroes elected to office; thirteen members of city councils, nine members of State Legislatures, increase since 1914. In 1924 there were seventy cities in the United States of America which recorded Negro policemen. 5. Negro women are exceedingly active in politics. 6. There is a gradual increase in the South in the number of qualified Negroes. 7. The final feature is the increasing tendency of the southern Negro to break the vote of the whites, breaking down the "white primary" by splitting the vote.

There is a council of churches now called, the object of which is to end lynching. There were sixteen lynchings last year as compared with rate of 172.6 per year forty years ago. During the six months of 1925 there have been nine. The object of the council is to eliminate lynching entirely by 1926.

In Washington, the Ku Klux Klan asked that the Negro policemen of that city march with them in their parade. Yes, there has been a gain even in the political field.

Socially, the Negro's progress has been miraculous. From the cabin to the Big House was a long walk in the old days, but from the cabin to *live* in the Big House as owner has been a long, hard pull. That there are today hundreds and hundreds of Negro homes more lovely than those famous Big Houses ever were seems like the dream of a Visioner. Yet there are these homes, tasteful, restful, perfect in every appointment, conducive to comfort, telling of refinement and breeding in every line. There are in those homes cultured men

and women who lead a social existence in no way unlike that of the "elite" of Bar Harbor and Newport except that the difference in income unsually means cleaner, saner living. Home life is sacred, as sweet a thing to the modern Negro as to the modern white man—perchance more so. Social intercourse with friends and neighbors, a growing *savoir faire,* families who show the results of careful training and supervision—these mark the upward trend of the Negro socially.

The mountain is steep, but there are footholds here and there, and there is, once in a while, the grateful shade of a friendly tree. With a long, long way yet to go, there is, after all, something of satisfaction in the Negro's face as he looks back at the long, torturous way up which he has come, something of joy, something of gratitude, something of faith, something of hope for the future. For what sixty-four years have accomplished, another sixty-four years may duplicate, and the time may come when we shall waken from our nightmare and live in the glorious liveness of full opportunity.

THE PROBLEM OF RACE.

Extracts from Recent Books on Race Relations.

THAT the question of race relationship is becoming acute needs no other evidence than the place it is assuming in our current literature. A list of books recently published on different phases of this question would count up more than a score. Note the following that recently have come from the press dealing with the question from the Christian view-point, with the express purpose of awakening the Church to the realization that the practical application of the teachings of Jesus alone can solve this preplexing problem:

Christianity and the Race Problem."—Bishop J. H. Oldham.

"Of One Blood."—Dr. Robert E. Speer.

"Race and Race Relations." —Dr. Robert E. Speer.

"The Trend of the Races."—Dr. George E. Haynes.

"The Negro from Africa to America."—Dr. W. D. Weatherford.

"And Who is My Neighbor."—Published by the Association Press.

In addition to these books (and others not mentioned) there is a veritable flood of magazine articles on all phases of "The Problem of Race." Surely no subject today is pressing the church for a solution more urgently than that of race relations.

What better treatment of this theme than simply to give extracts from the wealth of helpful literature:

"The race problem is the problem of living with people who are not like us, whether they are, in our estimation, our "superiors" or "inferiors," whether they have kinky hair or pigtails, whether they are slant-eyed, hook-nosed, or thick-lipped. In its essence it is the same problem magnified, which besets every neighborhood, even every family."

—Ray Stannard Baker.

"There is no defense or security for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging, and making him a useful intelligent citizen. Effort or means so invested will pay a thousand per cent interest. These efforts will be twice blessed—'blessing him that gives and him that takes.' "

—Booker T. Washington.

"It is now long ago that I learned this lesson from General Armstrong, and resolved that I would permit no man, no matter what his colour might be, to

narrow or degrade my soul by making me hate him."

—Booker T. Washington.

"We shall not ignore or under-rate the importance of race. The biological inheritance of different races is something given, which we cannot alter. We must respect it and seek to understand it as we do other facts in the world that God has made. It is the clay which education and social agencies and religion must learn to mould into ever fairer shapes. A good workman must know his materials and their laws, and all that science can teach in regard to biological facts must be of value to statesmen, educators, religious teachers and all who are seeking to promote the moral advancement of mankind.

"Our supreme need is a change of outlook. A truer conception of human society must take the place of the false ideas by which our minds are held in bondage. Our racial antipathies and hates and fears would dissolve if we learned to think of our fellow-men as partners in the biggest and most exhilarating of all games, the game man is playing against the universe. Instead of wasting our strength and resources in unprofitable conflict with our fellowmen we should unite our forces in combating want, disease, ignorance and sin which are the common foes of humanity and in obtaining that mastery over our environment which will provide the material basis for all, for a progressive and civilized life. We should come to look on our fellow-men as comrades, potential or actual, in the most splendid of adventurers—the establishment on earth of God's kingdom of truth and righteousness, of love and goodness, of beauty and joy.

"The conclusion to which our discussion has led is, that fundamental issues in racial relations are not ethnological or biological but ethical. Our difficulties do not arise primarily from the fact that differences exist. They are created by false ideas in our own minds. At bottom the question is one of attitude, and our attitude is determined by our ultimate values. Is our attitude towards other races to be repressive or constructive? Is what we seek the exclusive advantage and domination of a part or the greatest good of the whole? Are the facts, as we come to know them better, to be made an excuse for exploiting the weakness of mankind for our own advantage, or shall we find in a deeper understanding of human nature and of history new means of awakening in our fellow-men capacities now dormant and of helping them to enter into their heritage as children of God? In the last resort what is at stake is whether the Christian view of the world is true."

—J. H. Oldham.

"Countless schemes have been proposed for solving or dismissing this problem, most of them impracticable or impossible. Of this class are such proposals as: (1) the deportation of 12,000,000 Negroes to Africa; (2) the establishment of a separate Negro state in the United States; (3) complete separation and segregation from the whites and the establishment of a caste system or peasant class; and (4) hope for a solution through the dying out of the Negro race. The only effect of such proposals is to confuse thinking on the vital issues involved and to foster impatience and intolerance.

"Our race problem must be solved in harmony with the fundamental law of the nation and with its free institutions. These prevent any deportation of the Negro, as well as any restriction of his freedom of movement within the United States. The problem must not be regarded as sectional or political, and it should be studied and discussed seriously, frankly, and with an open mind.

"It is important for our white citizens always to remember that Negroes alone of all our immigrants came to America against their will by the special compelling invitation of the whites; that the institution of slavery was introduced, expanded, and maintained in the United States by the white people and for their own benefit; and that they likewise created the conditions that followed emancipation."

—Chicago Commission on Race Relations.

"The deepest conviction back of this book is that the Son of God, Jesus Christ, is the one solution of the race problem as of every other moral and social problem. He came to be the Saviour of the world and to establish on earth the Kingdom of God. Race wrong and injustice are sin, and Christ came to save man from sin, the sin of each man and the sin of the race. When all men, or enough men, love and obey Him, race misunderstanding and maladjustment will come to an end, and all peoples will walk and work together in peace and unity.

"Here is the solution of the race problem. If looking out over humanity, torn with race feuds and embittered with race hatreds, we ask with Paul, "Who can deliver us from the body of this death?" the answer is simple and clear: 'Christ is the Saviour of this body.'"

—Robert E. Speer.

"I should like to point out in which direction the most valuable lessons of my experience lie. I believe they are:

"First, that racial characteristics are largely determined by environment.

"Second, that race prejudice is an artificial product of the mind, induced by various influences.

"Third, that in the highest and lowest spheres of thought and activity, all races are alike.

"Fourth, that every human being, no matter what his color, race, faith, or class, has a right to earn the respect of his neighbor and his community, by virtue of what he himself is.

"Fifth, that brotherhood of man will become an established fact as soon as each man determines to live like a brother in his relation to his fellows.

"Sixth, that Christianity has in its spirit the solution of class and race problems; but that in its practice it is lamentably far from solving them.

"Seventh, that he who wishes to enter into fellowship with the nation or race with which he lives must free himself from all isolating practices and beliefs.

"Eighth, that entrance into such a large human relationship has to be 'bought with a price' and that it is a price worth paying; for there is no loftier human experience than that of becoming one with all mankind."

—Edward A. Steiner.

At the Fifth Quadrennial Meeting of of the Federal Council of the Churches of Christ in America, the following statement was received from the Commission on the Church and Race Relations and adopted by the Council:

"We have come to a period of the world when the peaceful relations of racial groups in daily life are vital to the domestic peace and prosperity of every nation and to all the nations. The assumption of inherent racial superiority by dominant groups around the world is neither supported by science nor justified by ethics. The effort to adjust race relations upon that basis and by the use of force is a denial of the Christian principles of the inherent superiority of ethical values and the supreme worth of personality. As it applies to the relations of white and Negro people in America it is a philosophy that leads only to suffering and despair.

"On the other hand to demonstrate that Christian ideals are sufficient to solve the difficult problems of race relations in America is the supreme domes-

tic task before the churches today. Christians must seek as never before to remove suspicions, fears, misunderstandings, and prejudices between racial groups and to foster mutual understanding, tolerance, respect for personality, and the spirit of co-operation. We must replace attitudes and customs based upon past fears and hatreds by those based upon mutual interests and present services.

"For policies and methods of work to that end, in the spirit of Jesus Christ and under the guidance of God, we commend to the churches of America the following:

"1 FACE THE FACTS: Let the churches of America continue their study and discussion groups and the use of their pulpits and lecture platforms to bring the facts of race and race relations to the light of day. Let them help the newspapers and magazines to give larger space and attention to the whole range of information.

"The churches should continue to create a literature which shall fearlessly present the truth in this field. The experience of history, the knowledge of science, and the ethics and spiritual values of religion are all needed as guides toward peace and goodwill between the races. In increasing degree the preparation and publication of such literature is a service the churches are obliged to render.

"2 INTERRACIAL CONFERENCES: The past years have demonstrated the effective utility of conferences between thoughtful, conscientious leaders of racial groups to discuss conditions that confront them and to adopt plans to deal with the situation. These conferences have been most effective where surveys have been made by competent persons beforehand to secure data as a basis for such conferences and program making. We urge the churches to foster and support such surveys and conferences.

"Contacts of the white and Negro people in America are largely made during unpleasant experiences of toil and strife. The churches afford strategetic avenues of friendly fellowship under conditions that make for racial respect and mutual confidence. The annual observance of Race Relations Sunday is commended as a step in this direction.

"3 INTERRACIAL COMMITTEES: Experience has shown that small committees of white and colored men and women have been indespensable for effectively carrying out constructive programs to improve conditions and race relations especially in local communities. Let the Christians and churches of each community and of the nation increasingly give attention, service, and support to such committees.

"4 JUSTICE THROUGH LAW: The churches have joined the campaign to abolish lynching in our land. That campaign has met with success as shown in the rapid reduction of the evil. Let the churches continue the crusade until America is a lynchless land. Let us go forward with a campaign for speedy and impartial trial for those accused of crime and for justice in the courts that shall guarantee to every citizen, irrespective of creed or color full protection of our laws.

"5 ECONOMIC JUSTICE: The Negro as a producer has many handicaps in agriculture, industry, and commerce because his white neighbors do not regard him as a man to be dealt with on the basis of capacity or worth. The voice and hand of the churches and of Christians generally should be raised that equal economic opportunity shall be accorded to every person on the basis of his ability. Amicable race relations in industry and business are of vital concern to religion.

"6 REMOVAL OF DISCRIMINATION: The churches of America have a challenge to the very principles they profess in the discriminations in housing conditions, school facilities, travel accommodations, and other public provision of our communities. For the sake of our own ideals as well as for the protection of our fellow citizens, we are

called upon to abolish and to prevent these discriminations.

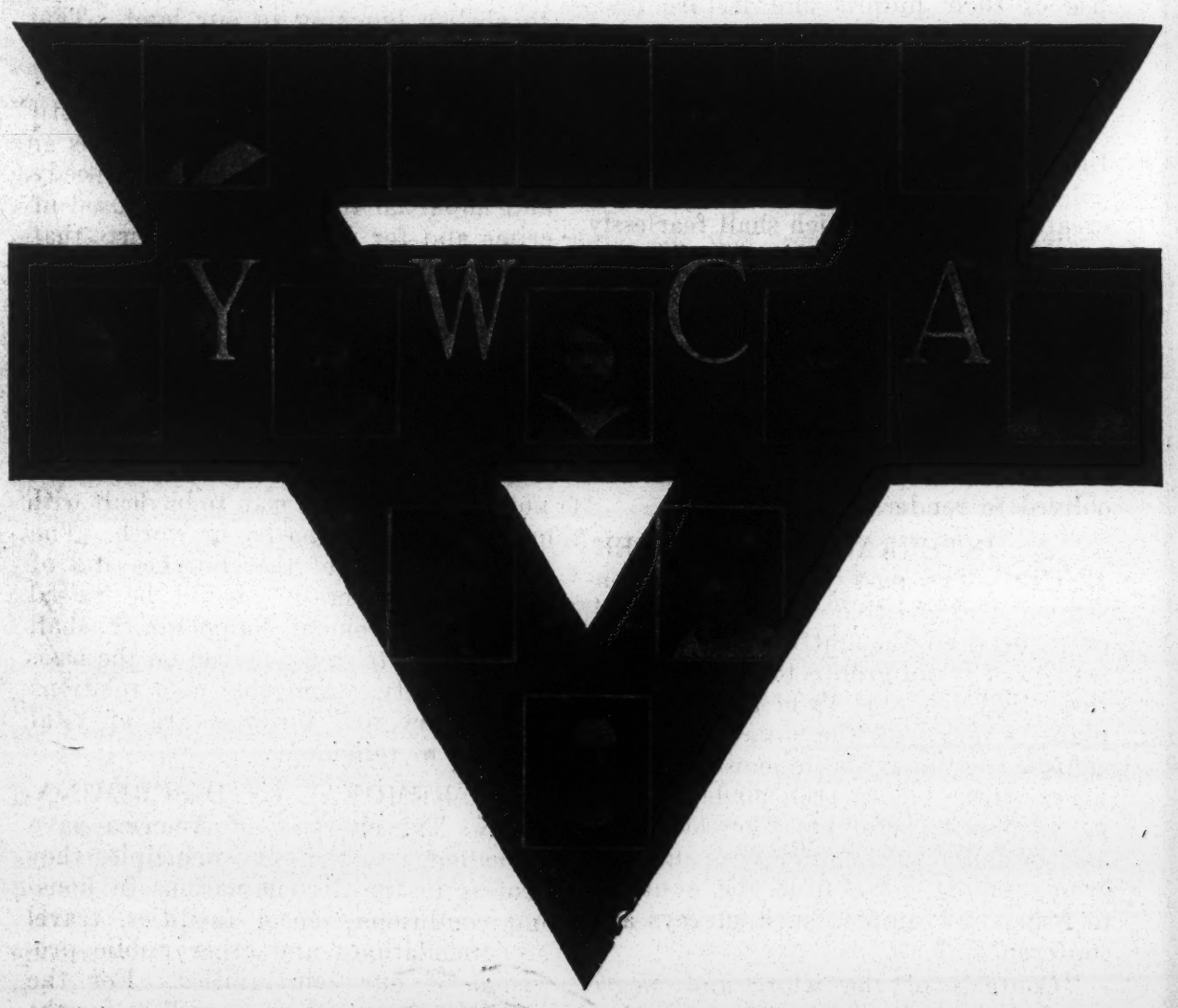
"7 OUR CHILDREN AND YOUNG PEOPLE: The education of our children and young people in attitudes of racial respect and appreciation is so vital for the future that the churches cannot ignore this responsibility as a part of their program of education.

"The white and Negro people, the two largest racial groups in America, profess a common religion and common ideals of democracy. They possess mutual interests wrought out through generations of contact. As a result the American churches have probably the most unique opportunity in the world to demonstrate the processes of interracial co-operation that will influence racial groups everywhere."

—The Federal Council.

"The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries a sense of the brotherhood of nations such as our Lord inculcated upon individual men. The idea that 'we are all members one of another' needs to be supplied to peoples."

—Viscount James Bryce.



KNOXVILLE COLLEGE Y. W. C. A.

THE AMERICAN INDIAN.

The First Americans—Ha ve They Had a Chance as American Citizens?

By Rev. W. A. Matthews, Simnasho, Oregon.

THE Indian population of the United States at the present time is about 344,000 souls. For about 85 years the lives and fortunes of the Indians of the country have been under the jurisdiction of the Bureau of Indian Affairs.

The method of the Federal Government of dealing with the Indian tribes as autonomous groups, through solemn treaties lasted till 1871, when by act of Congress a change of policy was inaugurated whereby the Indians were no longer dealt with by treaty, but were regarded as wards of the nation to be concentrated on three great reservations and fed at the expense of the nation under the supervision of Indian Agents. The sentiment in regard to great reservations, however, gradually weakened till in 1878 it was proposed to concentrate the Indians on smaller reservations. The entire reservation system became increasingly unpopular and finally in 1887 Congress enacted the Land Severalty Law which provided for the survey of reservations and the allotment to each person of a tract ranging from 40 to 160 acres. It was affirmed by the supporters of this law that this would pave the way for the abolition of the reservation and agency system. At the same time the government emphasized the fact that its policy was to gradually bring about the cessation of all "tribes" as independent communities, securing their ultimate entrance upon citizenship with the white population.

Two years later in 1889 Mr. Morgan, Indian Commissioner, said in his report for that year:

"I have a few simple, well-defined, and strongly cherished convictions—

First. The anomalous position heretofore occupied by the Indians in this country cannot much longer be maintained. The reservation system belongs to a "vanishing state of things" and must soon cease to exist.

Second. The logic of events demands the absorption of the Indians into our national life, not as Indians but as American citizens."

I suppose at that time the outlook was hopeful. It had taken the Bureau of Indian Affairs 32 years to hit upon the reservation plan. It required another 16 years to develop the idea embodied in the Land Severalty Law. Then two years later, in 1889, Commissioner Morgan optimistically points out that the reservation system belongs to a "vanishing state of things" and must soon cease to exist, and he sees the Indians absorbed in a few years into our national life not as Indians but as American citizens.

Now after the lapse of another 36 years what have we? Well it seems that the reservation system, like the poor, we have always with us. We still have reservations, in number I believe about 120. In these latter days however there is this difference. In 1889 the Bureau was spending $6,000,000. In 1925 an appropriation of about $13,000,000 was required. In 1889 less than 2,000 people were employed in the Indian service. In 1925 there were 5,482 people employed. But the salient fact is that of the 344,000 Indians in the United States the vast majority are still wards of the

government living their lives apart on these reservations as tribes, observing old tribal customs, old superstitions, old religious rites and ceremonies, dwelling in poor unsanitary shacks, and making little progress educationally, industrially or morally. And the worst feature of it all is, that the majority of the Indians, as far is I know them, are not very much interested in or appreciative of any effort made for their advancement. In other words they want to remain wards of the government. They want to receive all the help they possibly can from the government unless in some way some effort is required on their part, and they are zealous in placing the responsibility for all their poverty and misfortune upon the shoulders of the same government. It is very evident that there is something wrong some place. In view of the fact that after all these years this very costly reservation system still maintains, and that the Indians in such large numbers are still wards of the government, and that the end is not yet in sight, it is little wonder that people are asking whether or not these first Americans have had a chance to go ahead, a chance to learn the things necessary to fit them for citizenship. Back of the question is the thought that the system employed is costly and the results not very apparent.

Have they had a chance? I am in a very brief way going to give my answer to that question. I ask the readers of this article to keep in mind the fact that I am not in any large way a student of Indian affairs. I am going to speak from experiences gained by eleven years contact with the Warm Springs tribe on the Warm Springs reservation. I suppose life on this reservation is typical to some extent at least of life on any of the other reservations.

That we may understand the run of things on the reservation let me offer a little explanation. The head of the reservation is the Superintendent. Under him are men and women employed as clerks, stenographers, farmers, matrons, mechanics, disciplinarians, foresters, stockmen, etc., all Indian Bureau employees. The work of these is to supervise and direct the lives and activities of the Indians. These employees are in turn supervised by supervisor, special supervisors, chief supervisors, and deputy supervisors. The Land Severalty Law spoken of earlier in this article gave the Indians their individual allotments or farms. These they seek to cultivate under the supervision of reservation farmers. The balance of the reservation, thousands of acres, is open to the Indians as pasture land, and is capable of supporting a large number of horses and cattle for nine, ten or even more months of the year. The Indian children of school age are taught, clothed and fed in the schools provided by the government without cost to the Indians. The services of a physician are free of charge when they care to make use of them. The timber land is looked after by foresters. Stockmen are employed to supervise the care and management of their herds. Furthermore the Indians are exempt from all taxation. Morever they are allowed to buy anything and everything they possibly can, and from every one they possibly can, on credit, and no man is allowed to enter the reservation to collect by process of law any debt due him. You see this latter is to protect him from unscrupulous whites and incidentally gives an unscrupulous Indian an opportunity to defraud many a sympathetic merchant who thinks he knows Indians but does

not. All this looks like a big opportunity for the Indians does it not?

But after all is this a real opportunity for the Indians? Is this giving them a real chance to become self-reliant, self-supporting, self-respecting, worth while citizens? Is it wise to herd them thus in isolated districts, placing their lives and fortunes under the control of a single man, the Superintendent, from whose decisions they have little or no chance to appeal, leaving to this one man the right largely to say what they shall and shall not do, teaching them year after year to be dependent instead of independent? Upon the Warm Spring reservation to-day all honest ambition on the part of the Indians is largely stifled by existing conditions. As long as present policies exist I see little prospect for any marked advancement on the part of the Indians. What do I mean? Simply this. As long as the Indians are treated as a lot of incompetents, incompetents they will remain. As long as they know that good old Uncle Sam will foot all the bills, just so long will they be absolutely willing to let him do so. As long as they are supervised and dictated to instead of being instructed and encouraged, just so long will they need supervision. As long as old baneful customs, immorality, wife desertion, dishonesty, etc., are winked at, just so long will they live in superstition, immorality and sin. Remove paternalism. Give the Indians the same chance to sink or swim as is given other citizens. Place their education and their schools under State supervision. Nothing will remove incompetents and "weary willies" like this will. Remove the supervising horde that is costing us $13,000,000 a year. I'll predict that in the next 36 years the Indian problem will have been forgotten.

What are conditions on the reservation here to-day. The Indians are farming in a half-hearted way. Last year their crops amounted to nothing. They blamed the dry weather. The fact was they had depended upon spring ploughing and spring sowing, a most uncertain way to farm in this section. Winter came and found them without feed for their stock. Uncle Sam came to the rescue and purchased hay at high prices and had it shipped in. Some of the Indians got considerable; some got a little; some got none at all. Large numbers of horses and cattle died—starved. White men were hired to fill positions temporarily on the reservation. Under the pretext that the government needed horses to work, these whites were allowed to bring in their horses and these were wintered in the government barn at government expense. One man brought his cow too and fed her government feed. I expect they needed the cow to work also.

Spring came. The Indians were without seed grain. Again Uncle Sam came to the rescue and meted out a small amount. As in the case of the winter feed so now the Indians were greatly dissatisfied. Why was not Uncle Sam more liberal? They were his children. He had taken all of their country. They depended upon him. The white people were simply putting the money in their own pockets, getting rich off the Indians, etc. Little effort was put into the sowing of the small amount they did get. Feasts and dances were given first place. Their farm work came last. But whether they have crops or not they do have Uncle Sam to stand behind them. Good old Uncle Sam!

But the day of reckoning came. The Indians rounded up and shipped to the

Portland market a few car-loads of cattle. The Superintendent was on hand when the cattle arrived, and the checks were turned over to him. Pay day had come. What a wail went up. Kultus white man! The Superintendent was just keeping their money. He simply must be kicked out. One Indian said he didn't want to pay any money now because his family was starving for something to eat. A few days later he turned up with an old car, purchased no doubt on the installment plan, the first payment having been made out of the balance of that cattle-check. The chances are the first payment will likewise be the last.

And thus the thing goes on year after year. The boys come out of school, grow long hair, smoke cigarettes, and are soon found in the ranks of the dissatisfied, dependent group. The girls likewise leave school and take up their places in the home again. Be it said to their credit that they make a much more strenuous effort in many cases to maintain their individuality than do the boys. They do not so easily put away the things they have learned. But one by one they become the wives of these youths who lost most of their ambition when they grew long hair. Inevitably it seems they become just typical squaws. Little progress industrially, educationally or morally. What excuse is there for continuing this costly system? If in 1889 the logic of events demanded the absorption of the Indians into our national life not as Indians but as citizens, is it unreasonable to expect, after 36 years of waiting, to see some real signs of this absorption?

TAMA, IOWA.

Robert G. and Matilda R. Smith.

ABOUT twenty-five years ago the Indians, Mesquakie Indians at Tama, were some of the most dejected people in the U. S. No schools, no hospitals, no doctors, nothing to make life worth living.

Many changes have been made in these years. There is now a legitimate lot of children and the young people are realizing what it means to have a

IDA POWESHIEK
A Christian Girl.

Christian home. A Christian wife, the husband may trust, a Christian husband, the wife can trust. There is a tubercular sanitorium for the many who are afflicted with this terrible disease in all of its various forms.

The little boys are fully clothed. Our young men on the streets of Tama look just as well as any, better than some, the missionaries think. There are two government day schools and all the

475 Riverside Drive New York 27, N. Y.

children of school age are in attendance, and we have Junior Societies in both schools. The Mission house has all modern conveniences and many of the young women have learned to bake pies, cake and even make mayonnaise dressing!

The Government never paid them for the land bought from them away back in the fifties, but they can draw the price of the land in a lump sum. The Government requires a man or woman to prove himself or herself industrious. While this is in a manner keeping them children, it is a good thing for them to be required to build small houses and acquire stoves, beds, and tables; thus getting them up off of the floor where they eat and sleep. Many of the women pick the wild fruit and have been taught to can it and make jelly. Our chapel built by the Women's Board is used almost every night in the week. Two of our very fine young men are busying themselves in training a Junior Band. As they say, "We have a double service on Sabbath in the Chapel; also one at the sanitorium." All government employees at Tama are fine Christian people and are in perfect harmony with the missionaries.

While this is all the very bright side we will have to tell something of the dark side. Many are dying of tuberculosis, and the bad white man is always trying to come between the Indians and Missionaries. We sometimes feel as if we could not carry on were it not for the fact that we know our friends all over the country are praying for us. Because of the years of heathenism it takes more than one generation to change the Indians.

This never will be fully accomplished until these dances are all abolished, and the white man no longer exploits the Indian and tries to keep him a savage. Pray that this may soon be.

COOPERATION OF FEDERAL AND RELIGIOUS AGENCIES ON THE INDIAN TERRITORY.

By Rev. R. H. Barr.
Warm Spring, Ore.

A FEW days ago I was talking with one of the best informed Christian employees on our Indian reservation. I mentioned the fact that I had been asked to help prepare a paper on the above caption. The man laughed and said "There is no cooperation whatever." Doubtless his statement was too sweeping if one applied it to all Indian reservations. But alas how much truth was embraced in his remark! Doubtless some one is ready to ask, "Do you mean to insinuate that the Federal Indian Agency does not have the best interest of the Indian at heart when Congress was asked last year to appropriate $13,000,000 dollars for the maintenance and care of less than 350,000 Indians in the United States? Let it suffice to say in passing, that the amount asked was *a plenty*.

I knew of one Government employee who went about among our Indians telling them not to pay any attention to what the missionaries teach, because they are only here for what they get out of it. He had no right to judge others by himself. I have learned that missionaries do not have to be many years in the Indian work without being convinced that the biggest day's work some employees do is on the day they draw their salaries.

Some time ago I was talking with a bright young government employee about the ungodly example set before the Indian by many government em-

ployees. The young man had rendered good help in our work and deplored the sad facts to which I referred. I frankly said to him, "If the majority of the government employees were 100 miles from us we would get along better without them." He thought my statement a little strong. Later I was talking with a very intelligent employee of many years experience. I repeated what I said to the young man. Immediately he replied "There is no question as to the fact of what you said." Now our Federal agencies are made up of individuals, many of whom never think of cooperating with religious agencies in the sense of really helping the Indian.

Suppose there is nothing taught along the line of religion or morals, pro or con, either in the school room, dormitories, shops or farm. Indians are close observers, and the children are quick to see that no sympathy or cooperation exists with the religious agency. And hence one can hardly blame them if they come to the conclusion that Christianity is only a pretense and furnishes another white man a job with a salary. Some years ago there was a superintendent here who attended Sabbath school, the afternoon and evening services and also the midweek prayer meeting. He requested the employees to do the same, because it would be setting a good example before the Indians. That superintendent was a great help to the Indians and a joy to the mission because of his cooperation. Later another superintendent made a similar request of the employees and then he went fishing. His crew followed his example but not his good advice. At a meeting of the Federal Council of Churches some three years ago in Seattle, Dr. James A. Speer succeeded in getting a resolution passed and sent to the Commissioner of Indian Affairs requesting that the Indian department would have the welfare of the Indian under consideration when appointing employees. Having had eighteen years experience as a missionary the Doctor knew that if employees were appointed

1. INDIAN WOMAN CLEANING ROOTS FOR WINTER FOOD.
2. INDIAN WOMAN AND BABY WARM SPRINGS, ORE.

who would really cooperate with the religious agencies it would be a wonderful help and uplift to the Indian and an inspiration to the missionaries who often feel they have "to go it alone" as they seldom ever receive a word of encouragement or appreciation in their work.

The words of Dr. De Lenchsenring of Cuba concerning the situation in that boisterous country are worthy of notice. "We have developed a specific political conscience which permits men of spotless character in private life to act in public office with a total disregard for the standards of honorable conduct they would observe in private business." Possibly now the reader can understand why such a large sum is asked for the maintenance of the Indian. We are glad we can truthfully say the Spaniard's pointed remark does not apply to all Indian employees. And it would be far from the truth to say that all government employees in the Indian service are antagonistic to religious work. There are honorable exceptions. But at the same time few, alas very few! seem to feel any personal obligation to cooperate in religious work.

Many feel that when their required hours of work are filled they are free to do, "just as it pleaseth me." But during the hours while children are not in school or on duty wrong impressions are formed. It is during these hours while little or no control is exercised over them that there arises cause for the remarks frequently heard. "We are developing a generation of thieves and degenerates." While by no means ignoring or belittling the splendid work done in the different departments which is often but little appreciated yet a kind word of advice or encouragement and a look of approval of what is being done by the religious agency for the spiritual uplift of the Indian would count ten times as much in moulding true character in the boy or girl, as under present conditions. Such cooperation would soon have a telling and lasting effect upon the lives of the coming generation. By all means let us have co-operation of Federal and religious agencies in dealing with the Indian. Let there be appointed, *carefully chosen* employees who have a sense of obligation and responsibility in training real Americans. With their cooperation and example the Indian will see that developing the religious side of this nature is as essential as the mental and physical. He will thus get a true view of life based upon true principles. For as another has well said. "If the youth of the nation are not taught true principles of liberty, then evil days are ahead in the land."

We frequently hear it said "civilization follows the flag." Yes, but the flag follows the missionary and his difficult work. Desperate battles used to be fought over these very mountains and and valleys. Sometimes conflict raged between different tribes. At other times it was between the tribes and United States troops. But today there is a perfect calm. Every morning as Old Glory is run up the flag pole she is saluted by the school children, and during all the day long the stars and stripes float peacefully in the breeze. At night one can lie down and sleep here with much less fear of being molested than in our cities which are guarded by many policemen.

So much for the transforming power of God's Word taught and lived before the Indian—often with but little or no cooperation from Federal agencies. Knowing these facts one is compelled to say "What hath God wrought!"

THE NEGRO POET OF TODAY

By Mrs. R. W. McGranahan,

Pittsburgh, Pa.

IN taking up this subject with the well-known fact in mind of the highly emotional and artistic temperament of the American Negro there is a very distinct disappointment to find so few outstanding figures in the world of poetry. True there are great numbers who think and talk and write in rythm or rhyme and we believe with the continued growth and development of the race, real poets shall be born and nurtured and recognized in greater and greater numbers just as their real musicians are now gaining and holding their places in the musical world.

The making of a poet is not a matter of years but of centuries and in this study we only hope to point to those who have caught the gleam, who have visioned the glory, who have struck the key-note and who leave us waiting in confident expectation of the worthies yet to come who are to stand side by side with the undying poets of the ages.

The genius of Phillis Wheatly clear back in the days of slavery and the advent and career of the immortal Dunbar raised hopes that will yet be realized though slow in coming.

Undoubtedly deserving of first place in the ranks of Negro poets of today is William Stanley Braithwaite. Mr. Braithwaite is adjudged by Dr. Dubois as a worthy successor of Dunbar and his Anthology of Magazine Verse published each year since 1913, culling the best from the Magazine poetry of the year is accepted as standard work and finds its place on the shelves of the great libraries of the country. His estimate of the worth of magazine poetry is accepted as final authority thus ranking his ability as poet critic.

Mr. Braithwaite was born in 1868 and his home is in Boston. His father died when he was twelve years of age and he says: "At fifteen years like a revelation there broke out in me a great passion for poetry, an intense love for literature and a yearning for the ideal life which fosters the creation of things that come out of dreams and visions and symbols."

His exquisite bit of verse entitled. "The Vision," shows that yearning for the ideal of which he speaks:—

"You are the Vision, you are the image of the dream,
The voice among the stars, the silence in the stream,
A breath of the infinite pose where space and time are spun,
And the circling orbits wheel their planets round the sun."

Mr. Braithwaite has written: "Lyrics of Life and Love," "The Book of Elizabethian Verse," "The House of Falling Leaves," "The Book of Georgian Verse," "The Book of Restoration Verse," and "The Book of Victorian Verse," besides many poems printed in the Bookman, Scribner's, The Century and other well-known magazines.

James D. Carrothers, a Baptist preacher, of Washington, D. C., who died eight years ago had contributed for about fifteen years, verse, to the Century and other Magazines. His work is chiefly in dialect and these two selections from his "Ghoses" and "De Black Cat Crossed His Luck," speak for themselves:

"Day may be ghoses er dey may be non
I takes no chances on dey thaing mase'f,
'Twon't never shorten no man's life to run
When somethin' 'nother skeert 'im mose to deff."

"Black cat am a powful man
Ruining motals am his plan
Ole Satan an' de 'Riginal Sin
Am de daddy and mammy o' him.
He's got nine hundred and ninety-nie libes—
He's kin to cholra an' allied
To small-pox on de mammy's side
An' all de 'ebils on the earf,
Stahted at de Black Cat's birf!—
Jess stop and' die right whah you's at
If you' luck bin crossed by de ole Black Cat!"

Roscoe C. Jamison who died recently wrote "Negro Soldiers" judged by no less an authority than Braithwaite as "Undeniably the finest contribution in verse to the Negro's participation in the war." This poem reveals the anguish, yet the uplifting hope, of a suffering but confident people.

Negro Soldiers.

These truly are the brave,
These men who cast aside
Old memories to walk the blood-stained pave
Of sacrifice, joining the solemn tide
That moves away, to suffer and to die
For Freedom—when their own is yet denied!
O Pride! O Prejudice! When they pass by
Hail them—the Brave—for you now crucified!
These truly are the Free
These souls that grandly rise
Above base dreams of vengance for their wrongs
Who march to war with visions in their eyes
Of Peace through Brotherhood, lifting glad songs
Aforetime, while they front the firing line
Stand and behold! They take the field today
Shedding their blood like Him now held divine
That those who mock might find a better way."

Dr. Dubois is not generally considered a poet and yet his book "The Souls of Black Folk" is rated on good authority as a rythm of impassioned prose, an intense spiritual idealism, a quivering rhapsody of wrongs endured, all expressed with the compelling artistry of a true poet.

James Weldon Johnson is considered by Braithwaite as the "Foremost poet of the race today."

Mr. Johnson is a graduate from Atlanta University, a member of the Florida bar and was for seven years in the United States Consular Service in Nicarauga. Regarding his poem "Fifty Years", published in 1913, Prof. Brander Matthews says, "In it we are glad to acclaim a poem which any living poet might be proud to call his own." We shall quote the first and last stanzas of this "Noblest commemorative poem yet written by any American."

"Oh brothers mine, today we stand
Where half a century sweeps our ken
Since God through Lincoln's ready hand
Struck off our bonds and made us men.
That for which millions prayed and sighed
That for which tens of thousands fought
For which so many freely died
God cannot let it come to naught."

Mr. Johnson has written a little poem which I must add here as it appeals to our highest patriotism, our real Christianity and to our innate instinct for self preservation.

"To America"

How would you have us? As we are?
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star?
Or gazing empty at despair?
Rising or falling? Men or things?
With dragging pace or footsteps fleet?
Strong willing sinews in your wings?
Or tightening chains about your feet?

Now we come to Georgie Douglass Johnson the foremost woman poet of the race who writes much and who writes exquisitely and from whom we shall take a number of quotations. Her style, her pure poetic temperament, her delicate and colorful expression all unmistakably proclaim the artist. She was born in Atlanta in 1886 and was graduated from Oberlin College, Ohio, and is the wife of James Weldon Johnson. In our

first selection we find a heart burning for expression but which cannot find the words.

"Contemplation"

"We stand mute!
No words can paint such fragile imagery
Those prismic gossamers that roll
Beyond the sky-line of the soul;
We stand mute!"

Another with something of the same thought:

"I'm folding up my little dreams
Within my heart tonight
And praying I may soon forget
The torture of their sight.
For Time's deft fingers scroll my brow
With fell relentless art—
I'm folding up my little dreams
Tonight, within my heart."

The beauty of the three following must speak their burning message to our souls:

Attar.

"Fire, tears, and the torture chamber,
Under the last racking turn of the screw;
Only thus, life attaineth that wonderful brew—
The attar—of—rose of the heart!"

Hope.

"Frail children of sorrow, dethroned by a hue,
The shadows are flecked by the rose sifting through,
The world has its motion, all things pass away
No night is omnipotent, there must be day.
The oak tarries long in the depth of the seed
But swift is the season of nettle and weed
Abide yet awhile in the mellowing shade
And rise with the hour for which you were made,
The cycle of seasons, the tidals of man
Revolve in the coil of an infinite plan
We move to the rhythm of ages long done
And each has an hour—to dwell in the sun."

Let Me Not Lose My Dream.

"Let me not lose my dream, e'en though
I scan the veil with eyes unseeing through their glaze of tears,
Let me not falter, though the rungs of fortune perish,
As I fare above the tulmult, praying purer air,
Let me not lose the Vision, gird me, Power that twirls the world, I pray,
Hold me, and guard, lest anguish tear my dreams away!"

May Georgie Douglass Johnson live long and dream on and sing on and may every tear of sorrow be changed to one of joy and exultation in her exquisite lyrics which coming from her own heart depths sound the heart depths of those, to whom, she writes.

In our own church we have Mr. W. G. Wilson, of Camden, Ala., who must think in poetry, he seems to write so easily. We love his dialect poems. It is hard to choose parts of poems and thus give a fair and honest glimpse of them, but we have only space to do this. Some verses from Mr. Wilson's "Somewhar."

"De light gwine ter shine on de fur-away hills,
Though roun' us may be dahk
An' de stars 'll keep twinklin' above de clouds
Even though we see no spahk.
An' de road 'll git smooth li'l furder on;
De skies gwine ter clear away,
An' de heart broke chile who stumbles 'long
Will catch a glimpse of day.
An' somewhar dars a Father's House
Wid res' an' peace to spar'
An' a Father's h'art's dat's 'longing' for
His children ebery whar;
An' some whar' too, he's got a robe
An' shoes for bleedin' feet
An' balm for ebery achin' h'art
Some whar when we shall meet."

In "Show Your 'Ligion by Your Wuk," Mr. Wilson gives a bit of gospel truth good for you and for me.

"There was silence in the meeting'
Expectation on each face,
As "Brer Zekel" old and trembling
Rose in his accustomed place,
Calmly looked he at his people
Slowly laid his Bible down
Wiped his glasses with precision
Then with wise and knowing frown
Said, "My deah belubbed chillen
De subjec' we am gwine ter took
An' try and 'spoun' to you ter night is
Show your 'Ligion by your Wuk'.
Talk is cheap my 'lubbed brudders
Mighty cheap to pray and an' sing
But to wuk' and' give your money
Sert'ny, am annuder thing."
God don't want dese 'ceivin' quistions
Folks dat talk an' nebber do;
But He wants de pure in h'art
Dat sings, an' prays an' labors, too,
Now we'll close dis 'lustration
An' de c'lection will be took
'N When de plate comes 'roun' my brudders
Show your 'ligion by your wuk."

George Johnson, our beloved tenor singer, product of Knoxville College occasionally sends out a bit of poetry that is in perfect accord with his poetic and deeply religious nature.

His "Over the Top With Jesus" which he sang around the army camps has this last verse:

"Over the top with Jesus
Now is the time to go through
Over the top with Jesus
Your captain is counting on you.
Over the top with Jesus
Outflank all your foes, smash in,
Charge, charge, drive, drive, drive,
Over the top with Him."

We might speak of Prof. Brawley's "The Seven Sleepers of Ephesus," of Fenton Johnson's numerous productions and of others but have not the space to so.

If Emerson could say, of all literature of all the races, of all the ages, "All literature is yet to be written, poetry has scarce chanted its first song. The world is new, untried," then not with hesitancy but joyfully and with eyes beholding in prophesy a glorious fulfillment in days and years to come, we cull these few heart dreams of a race who, having caught, must surely "Follow the gleam."

LATIN AMERICA AND THE UNITED STATES

REPORT OF AN ADDRESS DELIVERED AT CHAUTAUQUA, NEW YORK.

By Bishop F. J. McConnell.

BETTER understanding between the men and women of the United States and the people of Latin- American countries is an absolute necessity if good will is to exist between the nations on the American continent, according to Bishop F. J. McConnell of Pittsburgh, of the Methodist Episcopal Church. He spoke to church leaders attending the Chautauqua Conference on International Relations from the Christian Point of View being held under the auspices of the Commission on International Justice of Goodwill of the Federal Council of Churches.

"The first step toward bringing the United States and the Latin-American countries into closer interdependance," said Bishop McConnell in beginning his address. "will be taken when larger numbers of our citizens deliberately make up their minds to seek to understand the peoples to the south of us. No one in his right mind would expect to understand foreign speech at first hearing. It is just as foolish to expect

to understand the foreign thought, out of which the speech of the foreigner comes, without determined attempt to master that thought.

"It would be just as reasonable to smile at, or openly to ridicule, foreign speech because it sounds queer as to ridicule foreign ways of life because they seem queer. Customs full of meaning to the people using them of course seem devoid of meaning to those who do not have the requisite key to translation or interpretation.

"This attempt at understanding must take account of the complexity of the Latin-American situation. Latin America is not at all a simple term. South America is divided among nations so diverse that hardly any one group will recognize much kinship of spirit with any other group. If a Chilean writes a book he is likely to ask a publishing house in Spain to publish it, for the educated classes of the various nations look to Spain or France for intellectual leadership rather than to any South American nation other than their own.

"Lines of cleavage between classes run deeper than in Anglo-Saxon countries. The racial intricacy is beyond description; interminglings of Spanish, Portuguese, Indian, Negro, Italian,—and to a less extent of English and American stocks—making a tangled skein of racial characteristics which beggars statement. The types of 'culture'—using the word in its broad sense—are equally diverse.

"Yet these various intermingling groups do have certain traits in common. The are all alike remarkably polite. The minor courtesies of life seem to weigh more heavily in their consideration. They seem also to have a more widely developed sense of the beautiful than do those of us of the North.

"We criticize their legislative and executive bodies for extravagance in public buildings and monuments, when the money might better go to more practical enterprises. In this criticism however we forget that the Latin-American legislator is quite as skilled in giving his constituency what they want as is the North American,—and in South America the popular desire is for public works of beauty.

"The public admiration goes to him who works artistically, no matter in what field, whether of literature or professional practice, or even manual labor, while the man who from our point of view is practically more successful is at a discount if he has not the touch of high style.

"All this lends itself to disparagment on our part. The politeness seems to us insincere. The artistry savors of dawdling ineffectiveness.

"There are darker charges against our Southern neighbors,—the proneness to revolution, the callousness to human suffering,—the inert acceptance of the creed of fatalism. We need to remember however that the fiercest critics of these weaknesses come from the Latin-Americans themselves. It was Alberto Pani, a Mexican who first scientifically disclosed the facts as to Mexico's terrible death rate because of poor sanitation. It was Bunge, an Argentinian, who in 'Our America' most unsparingly rebuked his countrymen for the peculiarities which thwart their social progress. More and more the Latin-Americans are showing themselves able to set their own houses in order. We can be perfectly sure that their own criticism of themselves will do them much more good than any criticism which we can give them.

"But why do they take such unfriendly views of the United States? Surely they must know that the main mass of the people of the United States have no hostile intentions toward Latin America. We don't want a foot of their soil. So runs our rather querulous protest against Latin-American hostility.

"The only way the South Americans can judge us is by the way we act. They see our official high-handedness against Mexico. They know about Haiti and Santa Domingo. They have not forgotten how we acquired the Panama Canal Zone. If we have to do a deal of explaining to satisfy ourselves as to these affairs how can we expect our explanations to satisfy them?

"There are many, many noble Americans at work in Latin America,—business and professional men of high type, but much good that these do is undone by another type of Americans,—frequently tourists. Sao Paulo, a Brazilian city of three quarters of a million population, is a capital of surpassing beauty. Two or three months ago a drove of American tourists, traveling to get away from the rigor of the Northern winter and prohibition, landed at Santos and took the two hour railroad journey up to Sao Paulo. Swarming through the streets like a host of yahoos they kept calling to one another: 'What's the name of this burg?' It was of course not intentional insult.

"For the most part it was crass ignorance. Many of them literally did not know where they were. The effect on the friendliness of South Americans toward North Americans for, the time at least, was deadly. How long will it take for some American tourists to learn that they are the cause of much foreign ill-feeling toward the United States?"

UNITED PRESBYTERIANS AND OTHERS AT MOUNT HERMON FEDERATED SCHOOL OF MISSIONS

By Mary E. Bamford

Press Secretary Mount Hermon Federated School of Mission

THE Federated School of Missions, in which the United Presbyterians form one of the affiliated denominations, held its Nineteenth Annual Assembly at Beautiful Mount Hermon in the Santa Cruz Mountains, California, July 4-11. Two representatives of the United Presbyterian Church shone brightly on the program this year:—Mrs. John Ferguson of New York City—President of the Council of Women for Home Missions and Dr. M. G. Kyle, president of Xenia Theological Seminary, St. Louis, Missouri. Mrs. Ferguson delivered an evening address on "The World's Need of America." She also lectured on "Peasant Pioneers" (Czecho-Slovak text book) and "On Earth Peace" (a compilation), and gave one lecture each on two books about Mexico, etc., one being "From Over the Border" and the other "New Days in Latin America" by Brownlee.

Another member of the Council of Women for Home Missions whom we were privileged to have with us was Mrs. Philip M. Rossman of New York City, who spoke to us on Methods, and on federations of churches. Dr. M. G.

Kyle conducted the daily Bible period along the theme of "Prayer."

Mrs. Jeannette Wallace Emrich, formerly missionary in Mesopotamia and later at the head of the work under the Near East Relief in Constantinople, taught the book "Prayer and Missions" by Mrs. Montgomery. Mrs. Emrich also conducted the afternoon Verandah class of young ladies on the topic "Adventures in Service."

One evening Dr. M. A. Rader of the Spanish American Institute at Gardena near Los Angeles, spoke on "The Re-Birth of Latin America." Another evening Rev. Allan Hunter, who has been abroad, gave a beautifully illustrated lecture on "Youth Looks Out In the Orient." Another evening Dr. Arthur Rider, recently returned from a world tour, spoke on "The Changless Christ for a Changing World." Dr. Rider is Coast Secretary of Foreign Missions for the Baptists. The Lutheran League of California Conference of Augustana Synod was holding its Annual Convention on the grounds the same week, and the final evening of the Federated School of Missions some of the Lutheran young people formed a choir for us, and Rev. C. E. Bloomquist of Tacoma, Washington, spoke on "Seeking the Christ."

Our "Vesper Hour with the Missionaries" (7-8 p. m.) brought different themes. One evening Mrs. Sarah Slater of Napa brought before us the cause of the Lepers. Another evening Mrs. Colby, a young widowed missionary from West China and Tibet, told her experiences. Another evening Miss Georgiana Carden of the California State Department of Education, met with us to consider the "Little Gypsies of the Fruit" the migrant children who go with their parents from one California fruit camp to another. No religious work for them was ever seen by Miss Carden in any fruit camp she ever visited. Miss Carden had previously spoken to the Federated School that forenoon.

Another evening we heard a native Methodist Missionary from Abyssinia, black, educated at King College, Oxford, himself of the royal family descended from the Queen of Sheba!

Miss Laura Corlett. of the Faculty of the Methodist National Training School, San Francisco, spoke to us mornings on how to teach missions to children, and afternoons with others conducted the Children's Story Hour.

Registration in the School amounted 156, besides whom there were many who attended the free lectures evenings. The women representing the United Presbyterians on the Committee conducted the Federated School of Missions are Mrs. B. B. McLellan of Berkeley, Mrs. W. D. Ord of Oakland, Mrs. C. H. Keddie of San Francisco and Miss Josephine Crooks of Fresno.

U. P. HOME FOR AGED.

No better way has been invented to develop church fellowship and Christian good will, than occassional meetings which have for their motto, "Doing something for somebody and giving God the glory." Often the Board of the Home for Aged, Wilkinsburg, Pa. is asked, what can we do to help care for the family? In reply we would say, we now have in use one hundred beds. Sheets, pillow slips and spreads are always needed, also towels and stand covers.

Sheets two yards wide, length two and one half yards.

Pillow slips 40 or 42 inches muslin, length one yd. By order of Board.

FOREIGN CORRESPONDENCE.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

TRIBUTES TO DR. JONGEWAARD BY HER CO-WORKERS.

At midnight, Sabbath, May 3rd, our only lady doctor in the Indian Mission field, passed away of that dread disease, cholera. As you read the following words telling of her life and work and death may God Himself place upon your hearts a burden for the four Women's Hospitals with all of the outlying stations and Dispensaries—such a challenge has never before faced us in all our seventy years.

Dr. "WILLIE"—HER WORK

Were there time for re-assignment of topics before the mail goes, I should beg to be excused from writing on this one. A conventional discussion of Dr. Willie's work is impossible to me, since, though this dear friend and I were neighbors for six years, she was busy in her hospital in Sialkot City, and my service was out in the villages, and though occasionally taking a patient to her, or hurrying in for some needed remedy, I would find her busy in the Dispensary or in-door department, it was never *her work* that claimed my attention at such times, but my *own* need. So these personal memories of her which I here append, are an utterly inadequate recognition of her public services in the Memorial Hospital. No one realizes this more than I, hence this foreword.

Privileged to be one of the eager group of missionaries gathered on the Sialkot station platform one day in 1915, to "welcome" the two "charming girls with the unpronounceable name," I went back to camp not expecting to see any more "new missionaries" until the next summer in Language School. Within two weeks however, our wee, brown, borrowed baby had developed some mysterious symptoms which caused a hurried appeal to Dr. White, eight miles away, for advice and medicine. What was my surprise, however, that hot afternoon, to look up from a tent full of ailing women and crying children, to see our new Doctor climbing down from a rickety tumtum. "Dr. White is out of town, did not quite understand your description of symptoms so came out to see if I could do anything." A short half hour of her gentleness, efficiency, quick skill—and things were better for the brown baby. And then, as I apologetically led the way to the "Medicine Tent" where the weary women were loud in their reproaches for having been kept waiting, and commenced to render the simple first aid I knew, the "new Dr.," very quietly and unobtrusively, glanced over my remedies. "Have you ever tried XXX——I think you will find it quicker and less painful for such eyes than that." Or, "I brought out some ——from home for cases like that child's, it is used with good success there, shall I send you some?" That was the *beginning* of Dr. Willie's *work* in Sialkot District, but while I was there there was no *end* to it. For six years until I went on furlough, she kept my medicine chest fully stocked with simple remedies. If they were not *so simple,* she sent full directions for their use. Hundreds of women in Sialkot district have reason to be thankful to her, and have not I, who because of the attraction of her "asli dawa'i" (pure medicine), had large audiences thronging daily, to whom we could tell the story? In twenty-three years I have never seen such numbers of non Christian women, day after day, early and late, and the credit for those opened doors, and new contacts, made for His glory, and "Seed" sown that *shall not* return void, belongs to our dear Dr. Willie.

Noting the limited space assigned to me I have tried to think of the outstanding quality in my friend's service, as I saw it, (being unable to speak of her from the "inside" of the Hospital, never having needed any of her medicine). Perhaps the first, last and constant impression made, was that of her rare quick sympathy. It made her a wonderful physician. How she was loved! What demands were made on her time, patience and counsel, as well as those incident to her profession! As an old missionary, I realized, of course

that she was under heavy burdens, facing difficult problems. For a *new* Dr. to follow our adored old Dr. White was no *small* problem, in this India. And with her Hospital under equipped, (since Dr. White's personal equipment naturally followed her to White Memorial Hospital, Pasrur), with the problem of a new language to meet, the while she carried on her work; the choosing and testing out of other medical formulae than those she preferred, since Government, during war time, conserved certain common and important drugs for use in War Hospitals alone, and she was forced to find substitutes to use in *her work*; and the difficulties of living and working in the heart of that turbulent Mohammedan city, during riots and dangers, uncertainties and lonliness, these are only some of the burdens she must have borne, and yet, though she was my dear friend, of none of these did she speak at our occasional meetings. Dr. Willie did not *lean*, she was one who *lifted!*

And she counted her "call" to be toward any and all who needed her. One scarcely realized, in her case, where the "doctor" ended, and the "nurse" and devoted friend began! Again I confess my inadequacy to speak technically of her work. But I, a mother , cannot but pay her a grateful, heartfelt tribute, in the name of many mothers, dark and fair, for her loving succor of us and our babies! Whether it was the Rani Sahiba in Jammu, in the terrible straits induced by ignorance, filth and superstition, or to Mrs. N., thirty miles away over unspeakable roads, at 2 a. m., in a hurrying Ford, or to a young Hindu girl wife, in the throes of motherhood, in such midday heat of June that she shielded her girl assistants from going out into it, but at her own expense; or whether giving *herself* as well as her medicines to the houseful of missionary patients in her own "Home;" or replying in person to some urgent call from an out station, and perhaps nursing in person the family through "flu" or mothering and comorting some frail missionary kiddie for weeks at a time—one thing was sure, that the slogan of the mothers. "wire for Willie" was the S. O. S. that always brought relief! How well I remember one such mother, weary weak and unwell in the July heat, after hours of packing, and getting the kiddies ready for the trip to the hills next day, was made speechless by the arrival of her husband home from a village service at nightfall *with a baby boy eight hours old on the back seat of the Ford!* But, she remembered Dr. Willie, and straight they went to her! She was out for dinner but came home at once, and when she heard the circumstances, father at the front, mother dead in childbirth and the only living relative a blind, doddering grand mother, she succeded, by a course of reasoning possible only to such hearts as her's in convincing that upset missionary mother that she was rendering a rare and real service to the Hospital and to her in bringing to the young nurses in training an opportunity of caring for a new born babe from start to finish. And when after the war closed the proud father came to get his four year old boy whom he had never seen, young Manawar in his sturdy strength was just one more tribute to Dr. Willies's resourcefulness and skill. And so we mothers and children pay this poor tribute to the friend who helped us so often. As one mother said to me recently. "Dr. Willie just spoiled us," and we loved her.

But her ministry was not confined to *sick folks*! There is at least one young missionary daughter in the U. S. A. who is taking her college course, preparatory to a medical missionary service, with the ideal of Dr. Willies's life and loving helpfulness hidden in her heart. And a clever, keen, brainy Scotch woman told me just recently—"I never had any opinion of you missionaries; I was only a nominal Christian and thought that you were just like myself—out for what you could get—until I met your Dr. Wilhelmina Jongewaard. But I knew something of the *beastly* night that she had had, when I was with her in her room that time, up and down with sick

folk over and over, and in the gray of the dawn just the very best time to sleep that there is, when I watched her get up and light her wee stove, and get her Bible and crouch down over it for an hour or more before she dressed and went on rounds—well, that hour reconstructed my ideas of missionaries and Christians—and changed my whole life." And such a life of power in service as that Scotch woman now leads is fruit that *counts*.

I had not the privilege of meeting Dr. Willie after her return from her furlough. With the exception of a hurried, happy hour with her in the Union Station in Chicago, as we were returning to India, my last sight of her was on this wise. It was a few days before we were to sail for home; the verandahs were filled with sewing men doing the last things to the garments of four children, bills were being settled, recommendations for servants being written, trunks were being packed to store, the children were carrying dishes for their father to pack—when into the general melee Dr. Willie arrived, carrying her stethescope, having that morning been engaged in examining the Sialkot boarding school girls. I was tired, rushed, nervous, hardly knowing which way to turn; my friend, the Dr. looking at me with her kind young eyes. "diagnosed" my "case" and went straight to the remedy. "Where can we pray" she asked. I said "dear me, there doesn't seem to be *any* place!" Haven't you a godam (store room)? she asked. There was one, cleaned out ready to store our goods in so we went in there, and the Great Physician, under Whom she served, did His work—as He always will.

"Since with us is prayer—
And joy and strength and courage are with Thee."

And today as I read this wire that has come, I am *glad*, yes, I am *glad*, that this is my last memory of our dear Dr. Willie and her work.

MAY MORGAN MCKELVEY

MY FRIEND

For almost ten years it has been my privilege to know and love Wilhelmina Jongewaard. In a wonderful way she united high ideals with a sympathetic understanding of human nature. The result was that wherever she went she became acquainted with people in a very deep and vital way. To me her interest in human nature was marvelous. Although she had never seen them, she knew each member of our several families by name and never forgot to ask about them. How could we help but love her?

Second only to her sympathy and interest in human nature was her interest in and love for books. She had a gifted mind and a wide acquaintance with literature. To talk to her about the achievements of the human mind was an inspiration. She had keen, critical insight and vivid appreciation of the best in books.

These two traits which I can never disassociate in my thought of her, were but the outshining of a very deep and living fellowship with God. That was the hidden fire at the heart of the ruby; the underlying charm of her scintillating personality.

She was much needed and will be greatly missed. When the message first came, there flashed through my mind the Master's words—"What I do thou knowest not now, but thou shalt know hereafter." It seems strange to us, but it has been done in infinite love. "I have loved thee with an evelasting love; therefore with loving kindness have I drawn thee."

With these two passages from Holy Writ in mind I should like to dedicate the following lines, written in praise of the Infinite Love that makes no mistakes, to the memory of Wilhelmina Jongewaard, a friend whose life was a inspiration to me.

Before the birth of Time
Or ere these whirling planets by Thy hand created were
Thou lovedst me.
Thy love, infinite like Thyself, unending is.

When, in the depths of Thine omniscient mind,
My soul, an atom of Thine own infinity,
Its first conception had
Thou lovedst me.
Too woderful for my weak mind to grasp
Yet this by faith I know
That Thou from all eternity to all eternity
Still lovedst me.
When, in the working of Thy mighty will,
On these dim shores of Time my mortal being first drew breath
Thou lovedst me.
In love Thou hast created me;
In love Thou hast at all times led me forth; and this I know
That when for me thy purpose is accomplished
Thou wilt in love recall me to Thyself.
Till then to Thee all adoration let my life accord and praise.
Full well I know that then, when I shall see Thee face to face,
Thy love most perfect will appear.
From all eternity to all eternity
Like one great ring of promise it doth me enfold.
Thou lovedst me.

RUTH WARNOCK

LAST HOURS.

It seems as though it can not be true that we have today laid away to await the Resurrection Day the mortal remains of the loved one whom we so heartily welcomed back to the Mission only three months ago. She came back so full of faith, so full of hope, so full of plans for her work. In this short time she had put into practice some of the things she had learned in her study in London on her way out.

With enlarged visions she was again undertaking valiantly her great task among the needy women and children about her. She already had the confidence and love and trust of the Missionary family, as well as of a host of Indian women who have come to her for help and comfort. Although frequently suffering herself she never turned aside from helping those who came to her. She never spared herself; whether it was to make an all night trip to relieve a missionary's child, whether it was to spend the night helping an Indian woman through her trial, whether it was the constant, daily round of duty, she never shirked. She gave *herself*, the only gift any of us can give to our Master Who gave himself for us.

The last two days of her life here were not different. On Saturday, May 2nd, she had done the usual day's work and in addition had paid off the helpers about the Hospital. The receipts for the monies paid out were found in her desk carefully tabulated. We can recall remarks she made this last week, especially on Saturday evening, that would almost make one believe that she had a presentiment of what was coming, although we know she did not have. It was only that she knew that "we know not what a day may bring forth." She lived so close to her Lord. On Sabbath morning she rose early for her usual Bible study and communion with God. Some helpful notes on 1st Peter were left on her desk.

Although not feeling quite up to par, as was learned later, she went to the Hospital for the usual "rounds," taking the little organ over for the worship that is held each Sabbath with the patients and their friends. The Sub-Assistant Surgeon usually teaches this class that numbers as high as forty sometimes, but in her absence Dr. Willie herself taught the lesson as well as played the Punjabi tunes for the Psalms that were sung. At noon she came in from the Hospital and ate her breakfast as usual, then the family repaired to the drawing room for a sacred concert in which she was the leading spirit. All then went upstairs to rest, she slept a little while, but before time to get up for tea at 3:30 she remarked that she felt so nauseated. However, she dressed and came down to tea a little before the others because it was her turn to look after the household this month. She was not able to eat for the nausea had not left her; she drank a cup of hot water and hurried back upstairs. Soon after this the first sign of cholera was plainly present, violent retching and

purging; by five o'clock the second sign was evident, she said she had a terrible buzzing in her head. She told her sister her fears and asked her to send for her brother, "I don't want you to be alone" she said. She lay down and later said she felt better, said she was sorry she had frightened them all. Very soon the violent crampings in the limbs set in and all doubt as to the nature of the disease was removed. Everything that could be done for her during the six hours she stayed with us was done. The suffering was intense but she still thought of others. She left messages for home folks and for others; she told her sister not to worry about her. "It is all right, I am not afraid to go." She whispered "Thou wilt keep him in perfect peace whose mind is stayed on Thee" she did not finish the verse. (Isa. 26:3). Loving hands and hearts were at her side until the last. Dr. Bert made a record trip in the Ford and got there about ten minutes before she passed away.

Indians and missionaries alike did all they could to help for it was a common sorrow. Telegrams were sent and thirty-three missionaries were able to get to Jhelum in time for the funeral; they came by train and motor. Dr. W. T. Anderson conducted the service. He was assisted by the Indian pastor at the house and by Rev. J. G. Campbell at the cemetery. Dr. Anderson read the description of our Heavenly Home in Rev. 22:1-7 and a few verses from the 13th of John. His comments were very helpful and comforting. A quartette sang Ps. 103, "Such pity as a Father hath" at the house and all sang Ps. 23 to the tune of Evan at the grave. One more mound has been added to the goodly number of Missionary graves in Jhelum cemetery.

The city of Jhelum has been going through a scourge of cholera following the Mohammedan fast month. Although there was heavy work in the Hospital there were no cholera patients at all. It will always remain a mystery probably as to how her exposure to it came. Every precaution to avoid infection was taken and great care exercised as to all food stuffs and water. She was one of six at the table; it is one of the inexplicable things that she alone was stricken. Perhaps a fly carried the germ, perhaps she came in contact with a carrier at the dispensary. We cannot even ask "Why" our Father has not prevented it. He must intend to get glory to Himself out of it and give something better to us who have suffered so great loss in her going. As for her, He has given her the "far better" portion —an abundant entrance into her inheritance. We rejoice with her and weep only for ourselves, and that, "not as those who have no hope." We know the separation is not for long. "Even so come, Lord Jesus."

HENRIETTA COWDEN

THE STEWART—BROWN WEDDING

We Miss Sahibas are always sorry to have our ranks depleted, but since one of our "Mission children" whom we have a special love for and pride in, was to gain by our loss, we rejoiced when on April 24th Harris J. Stewart and Olive Brown were united in marriage. At one o'clock, to the strains of the wedding march, played by Miss Harriet Jongewaard, the happy couple, accompanied by Miss Lillian McConnell and Rev. A. M. Laing, entered the Indian church which was crowded with Indian and missionary friends. Dr. J. A. McConnelee performed the marriage ceremony after which the bride's pastor, Rev. Jamil ud Din, led in prayer. A canopy had been erected on the church lawn and here the bride and groom received the congratulations of their friends; here too sweetmeats were served to all of the Indian friends. The wedding luncheon was served in the doctor's bungalow by Mrs. D. E. Alter and Miss Harriet Jongewaard. The Indian pastor, is not literate in English, had never before witnessed the marriage of an American missionary, he was most grateful that he and his congregation had the privilege of attending the wedding of Miss Brown, who had endeared herself to them during her three years

of service among them. He said he was glad to have the Indian Christians see this wedding for he thought they needed to improve some of their wedding customs. The honeymoon was spent in a rest house at the Head of the Jhelum Canal; after a few days in this beautiful spot they returned to the new home in Gujranwala.

WILLA RAMSEY

MY NEW HOME

Of all places to wake up in the morning I think India must be one of the loveliest in all the world. The musical groan of the Persian well and a lively chorus of bird songs rebuke your sleepiness. As you look out through the bars of your mosquito net upon the great out of doors and inhale the fragrance of the blooming fruit trees and countless flowers you are sure that—

"God's in His Heaven,
All's right with the world."

For a first year missionary the breakfast bell blends in harmoniously also, as a ship appetite is not disposed of even after six months. This first meal of the day is politely called "little breakfast" and is followed by "big breakfast" several hours later.

There is more to imbibe than beauty and food so come along with me and go to Language School. We will go on our bicycles but will ride slowly enough to see what is about us. Close to the compound gate there is a small triangle of ground fenced in with a stone wall; it is an old graveyard and because of the sacredness of burial places it must always stand in the midst of our Mission possessions, but always unpossessed. There are many stone walls here that only Jesus can break down.

As our school is in the Cantonment section of the city, we see quite a bit of military life on the way back and forth. Perhaps a troop of well mounted English soldiers will pass us in a gallop, or it may be the Highland kilts marching in perfect time, or again the dark faced Sikh. his long hair twisted into a knot on the top of his head, comes charging down the road on the run. Another day it is the rumbling artillery wagons that send us to the edge of the road with a shudder, as we think how terrible war is.

But my, what a dust this small boy is making with his handless broom as he sweeps the dirt road before us; he is an untouchable sweeper and if we were high caste Indians but to touch his broom would break our caste. He doesn't seem to mind for he gives us a most winning grin and an enthusiastic "Salaam." At last we are at School held in a room in the mission house. There are six pupils in each class and Mr. Cummings is our teacher; we start by singing a Psalm in Panjabi. You might think our singing was more of a joyful noise than a musical harmony, for people who were anything but musical in America often find that they are as musical as their Indian brothers and sisters when it comes to singing these songs. We study in real earnest for an hour or two and then return home where we spend several hours longer, out in some shady spot in the yard, with our Indian teachers. Progress often seems slow, but when we think back to our first church service in India and how proudly we came home with the one word we thought we had distinguished from all the inarticulate jumble, we take hope and keep on.

When zeal for study lags, we need only go out and look about us to see those things that send us back with new determination, a sick baby with a charm tied around its neck, its sad-faced mother, young in years but old in cares, a Hindu temple whose bell is sounding the hour for putting the idols to bed. A sure cure for spring fever is a day with an Indian Bible woman going about from house to house. After the women have flocked about you with many incomprehensible questions, and have asked you to tell them a story, and then, in disgust at your silence have demanded from the Bible woman why you won't talk, you wish with all your heart that you could speak and tell them of Jesus' love.

RUTH ARDREY

EDITORIAL.

MRS. JOHN P. WHITE Editor, Cedarville, Ohio.

With the August number of the Women's Missionary Magazine, begins the thirty-ninth annual volume. It is with a tumult of feeling that the new Editor attempts to write a few lines for this page.

For twenty-one years this department has been filled with stirring messages, that have driven us to our knees and have moved us to action. The pen of a ready writer has fallen from her hand. We shall all feel lonesome without the familiar monthly message of Mrs. George Moore.

It seemed that the end of her life was just a natural climax. The July number of the Magazine closed volume thirty-eight. The issuing of that large number requires unusual care. Day by day she gave directions to Miss Wilgus, without whom she could not have carried on the work, for months. Though her strength was ebbing her mind was clear and every detail was talked over. During those last days of June every report was printed, the proof read and they waited only for the Minutes of the Annual Convention. In the very last moments she was anxious that the July Magazine should be an ideal report of the Women's General Missionary Society. Then, before she saw the final proofs, the last page of her Life book was written and the busy hands were still.

With the deep sadness that fills our heart, there is a feeling of great admiration and joy over this beautiful closing of a wonderful life. Mrs. Moore's consecration, zeal, self-sacrifice and undying enthusiasm, will ever be an inspiration to the women of the United Presbyterian church.

There comes a feeling of great responsibility. How can one person, with a day's notice take up the immense task of issuing a sixty-four page monthly Magazine, and carry it on successfully? Mrs. Moore grew up with the Magazine. The enlargement came year by year. The Magazine of today is the culmination of years. Only because there are friends and counsellors, who are graciously lending their help, is it possible to go on.

We are grateful that Miss Wilgus carried the July Magazine to completion. We are grateful for the kind help and encouragement given by the whole publishing force. We are grateful to the Women's Board, for appointing an Advisory Committee, consisting of Mrs. J. D. Sands, Mrs. H. C. Campbell and Miss Ida B. Little, whose counsel and help have already been invaluable. We are glad to have as Treasurer, Mrs. Fannie Flagg Moore, a sister of Miss Hazel Flagg, who brings into this office a knowledge and experience that a stranger could not bring.

But this new task spells "Opportunity." To be able to stand at the Receiving Station and get messages from the ends of the earth and then broadcast these messages to the women of the church is a blessed privilege.

From all over the land have come beautiful letters. Some, from old friends, some from casual acquaintances, some from strangers. In all of these

messages there are words of encouragement and cheer. Everywhere the United Presbyterian women are pledging their continued loyalty to the Women's Missionary Magazine. The confidence expressed by the writers of these letters has been deeply appreciated.

As the days go by, will you remember the Magazine in your prayers? And our daily prayer shall be in the words of another: "This is Thy work, O Lord. Make us more efficient in it."

* * * * *

NOTICE TO SUBSCRIBERS.

PLEASE RENEW PROMPTLY.

PLEASE WRITE YOUR NAME AND ADDRESS PLAINLY.

MAKE ALL CHECKS AND MONEY ORDERS PAYABLE TO THE WOMEN'S MISSIONARY MAGAZINE, XENIA, OHIO.

SEND ALL SUBSCRIPTIONS TO MRS. FANNIE F. MOORE, 422 NORTH GALLOWAY ST., XENIA, OHIO.

SEND ALL OTHER CORRESPONDENCE TO MRS. JOHN P. WHITE, CEDARVILLE, OHIO, UNTIL FURTHER NOTICE IS GIVEN.

If the MAGAZINE pleases you "Tell Others." If anything goes wrong, or any mistake is made "Tell Us."

How much the new Magazine Committee has wished they were "Mind Readers." This is the reason. Some names of people and of streets are crowded down on the edge of the letter and the only way to decide the spelling is to have the whole office force guess what the name is.

Some letters are brief and say just this: "Please renew my subscription to the Magazine." Enclosed is a one dollar bill but there is no name, nor street, nor city, nor state. The only clue is the post-mark. If such a letter came from Cedarville, or even from Xenia, the clue might be followed—but Philadelphia, New York, Pittsburgh, Denver, San Francisco! We are helpless.

Here is a subscription taken at Boston. The name is written plainly, according to directions. The street address is given, but no city, nor state. Here is another letter—a long list of names and addresses but no money enclosed. There will be delay and some people will wonder why.

Dear Reader, will you help us to find out for whom these Magazines were intended. If you know of any one who has subscribed and who has not received her Magazine, please write us at once.

ANNUAL CORPORATION MEETING

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, JULY 14, 1925.

Following the regular Tuesday morn- prayer meeting the Corporation met in annual session in Assembly Hall, Publication Building, Pittsburgh, Pa., July 14, 1925.

Mrs. J. D. Sands, President of the Board, led the devotions of the morning and conducted the business of the Corporation.

The response to the roll call was as follows:—Delegates,—Allegheny Presbyterial,—Miss Harbison, Mrs. Chas. W. Fulton, Miss Mary Carson, Mrs. W. A. Whiston, Mrs. Alvin Orr, Miss Emma White. Monongahela Presbyterial,—Mrs. J. C. Brown, Mrs. Amy Beggs, Mrs. C. A. Wanderly, Mrs. J. W. Watson, Miss Margaret Thomas, Mrs. S. H. Hemp, Mrs. Roberta McNeilly Neeld, Mrs. M. W. Riddle.

Women's Board,—Mrs. A. K. Wilson, Mrs. D. J. Brown, Mrs. H. C. Campbell, Mrs. J. B. Hill, Mrs. O. H. Milligan, Mrs. J. D. Sands, Miss Elizabeth Milligan, Mrs. Joseph Heagen, Miss Ida B. Little.

Women's Association,—Miss Mary White.

Life Members,—Monongahela—Mrs. Patterson, Mrs. Cameron, Mrs. Libbey, Mrs. Ewing, Miss Carrie Reed, Mrs. Guy Brooks, Miss Annetta Little, Mrs. L. D. McIntyre, Mrs. McKnight, Mrs. A. E. Berg.

Allegheny,—Mrs. Frank Gant.

Chicago,—Miss T. Ulrica Liggett.

The following reports were adopted: —Recording Secretary, Statistical Secretary, Treasurer and Ministeral Relief. Financial, Young Women's, Field and Annuitant Secretaries; Women's Association; Literature and Foreign Secretaries; Women's Missionary Magazine, Editor and Business Manager of the Junior Missionary Magazine: Junior, Parsonage, Temperance and Reform, Indian, Freedmen, Home and Thank-Offering Secretaries. The Thank-Offering was $162,353,04, not including that of India or Egypt.

The first eight Resolutions were on motion adopted. Number nine was acted on separately and was unanimnously adopted.

The report of Place Committee was on motion adopted.

On motion it was voted to take up the report on Recommendations item by item. All but number eleven were adopted as read. Voted to amend this recommendation so that among the slogans would be the "United Presbyterian and Christian Union Herald to be taken in every home." A second slogan, "Every member has a Prayer Cycle." The recommendation was adopted as amended.

The report of the Tellers was on motion adopted. A telegram was received from the president elect of the 1926 Convention, Mrs. Lulu Calhoun Jones, containing acceptance of the office. On motion voted to make the telegram a part of the minutes:—

Mrs. J. D. Sands.—My surprise is now surpassed by a feeling of unworthiness. The extraordinary action of the Convention appeals as a command. My acceptance craves the earnest prayer of all, especially those of our consecrated Board. May we in humbleness be led of the Spirit in a plain path towards the King. May we proceed with unwavering faith in His multiplied promises, rejoicing to maintain the tradition of a unique denomination.

MRS. (E. PAUL) LULU CALHOUN JONES

On motion voted that Mrs. J. P. White be elected editor of the Women's Missionary Magazine at a salary to be decided by the Board and that Mrs. Fannie Flagg Moore be elected treasurer, to receive a compensation. On motion voted that the Chair and Secretary prepare a paper of condolence to be sent to Mr. George Moore speaking of the great loss sustained to the home and church in Mrs. Moore's death and the magnificent work accomplished by her as editor of the Women's Missionary

Magazine; also, one to Mrs. Fannie Flagg Moore regarding the sad death of her sister, Miss Hazel Flagg and the care and faithfulness manifested by Miss Flagg as treasurer of the Magazine.

On motion the meeting stood adjourned, Mrs. O. H. Milligan leading in a closing prayer.

IDA B. LITTLE
Secretary, pro tem

NOTE:—All above reports printed in full in the Annual Number, July Magazine.

JAIL BECOMES SCHOOL

Merrimack county, New Hampshire, has a $70,000 jail building, but under prohibition the county has no use for it as it is cheaper to board the few prisoners, even at the most expensive hotel in the capital city of Concord, than to keep up the jail. The school authorities of Concord have purchased the jail and this fall it will become a modern school. Another instance of the "RUIN" caused by prohibition.

American Issue

MRS. GEORGE ON PROHIBITION WARNS ENGLAND THAT DRY AMERICA WILL LEAD THE WORLD IN PROGRESS

The wife of Lloyd George, addressing a gathering of women workers in England, made a spirited defense of prohibition in America and denied emphatically there is more drinking in the United States since prohibition had been instituted.

Mrs. George was with her distinguished husband when he made a tour of this country more than a year ago and she told her hearers that both she and her husband made elaborate inquiries into the matter and found the American public were the victims of unfounded statements on the drink question, and the British people should refuse to believe that prohibition was anything but highly successful.

Mrs. George further said that the next generation in America was going to be a sober generation, and if the British did not look to it they would be left behind in the world progress.

American Issue

WOOSTER COLLEGE HEAD

Tells Londoners of Success of American Prohibition

President Wishart, of Wooster College, is abroad this summer. In explaining to a London meeting of preachers and teachers what prohibition is doing for the United States, he declared that "We have divorced drink and poverty." He appealed for fair play and cooperation to prevent the breaking of the law which is proving so beneficial.

The Bishop of Willesden presided at the meeting and said the Church of England is in full sympathy with the effort being made by the people of the United States to carry out prohibition. He condemmed those British subjects who were forcing liquor upon the United States, and thought if the government could prevent this, it ought to be done. He declared that Christian opinion in Britain was "unanimously against this monstrous thing."

American Issue

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

A TRIBUTE OF LOVE AND APPRECIATION.

We wish to pay tribute to our late Editor Mrs. George M. Moore whom God has taken home to dwell with Him.

She came into our life twenty-two years ago. Five of these years we lived in neighboring towns and worked together in the same presbyterial.

She has been an inspiration to us to be faithful in every task and to be willing to undertake the hard duties if He called.

During our five years as Thank-Offering Secretary she has been a continual blessing by her cheer, efficiency, encouragement, faith and devotion.

For twenty-one years she ably edited one of the finest missionary periodicals of the day.

"She chose His service. For the Lord of Love had chosen her."

We could have wished that she might have remained here in His work, but His time had come when her task was done, and she might have said "To you from falling hands we throw the torch, be yours to hold it high!"

"Precious, precious to Jehovah is His children's holy sleep;
He is with them in the passing through the waters cold and deep
Everlasting love enfolds them softly, safely to His breast,
Everlasting love receives them to His glory and His rest."

OUR WORK IN THE MOUNTAINS OF KENTUCKY.

It was a delightful privilege to accompany Mrs. W. S. Cook our Home Secretary on a visit to the mission stations at Frenchburg and Ezel, Kentucky. The occasion was the commencement exercises at Frenchburg and the closing of the school year at Ezel. We arrived at Frenchburg on Saturday afternoon in time to see the school win a ball game with another mountain school.

The Sabbath was a blessed day. During the Sabbath School hour we visited the large class of men that meets each morning in the church, then to the remainder of the school which meets in the school building. The Sabbath School has earnest and faithful officers and teachers and results are being seen in the lives of the scholars.

The baccalaureate sermon was preached in the morning service by the Rev. H. R. Shear. In the evening the sacrament of the Lord's supper was observed, when two members were received, one on profession of his faith and baptism. During this service one deacon was ordained. It seemed most fitting that this service be held before the scholars would return to their homes, some to return but others who go to their mountain homes to stay. A large number of the pupils make profession of their faith during their school days and unite with the Frenchburg church. When they return to their homes many of them are not near any church but the testimony of their pastor is that they remain true to Jesus Christ and loyal to the Frenchburg church.

The days were filled with many interesting experiences to one who was making her first visit. The attic and cellar of Dormitory, School Building and Teachers Home are just as interesting as any other floor.

In these we find the store room for supplies, the laundry, the new work shop for the Manual training department that will be an added attraction at the opening of the new school year, the basket room where hundreds of good, strong baskets are stored, the old clothes department that has been and will continue to be a great blessing to the mountain families, the store room of new materials, ready made clothes, books and toys that bring to a great many families joy at the Christmas time because the Christmas box they receive has something useful and needed for each member of the family and dolls and toys beside to the families with children.

The agriculture department was begun a year ago and has proved to be a popular course for the scholars. Work is done on the farm as well as class room. A visit was made to the farm and a climb over part of the thirty acres cleared this spring and now under cultivation.

The hospital and Dr. Mitchel have a large part in the work, and all will rejoice that the old hospital is to be replaced this year by a larger and better building, one that will make the Doctors' work easier.

The place the school occupies in the thought and interest of the people was shown by the attendance at the meetings each evening of commencement week.

One evening was annual Declamation contest, a second was the play and the third night, the closing exercises of the grades when each room presented a Biblical exercise. The first and second grades presented beautifully the Moses story. The third and fourth grades gave map talk of the Holy Land. The fifth and sixth grades presented the Missionary Alphabet—two asking the questions and the answer being a Bible verse also, the book, chapter and verse. The seventh and eighth grades gave the beautiful dramatized story of Ruth. The crowd filled every available place, many not being able to see the platform but eager to hear. At the close of this exercise the diplomas were presented to those having completed the eighth grade work, twenty-one of the finest and nicest young people to be found in any graduating class. Many of these expect to come back and enter the High School next fall, some will have to remain at

home. Pray that the instruction they have received will bear fruit in their lives to the salvation of their parents and brothers and sisters. The commencement of the High School was held Thursday morning when two young women received their diplomas. The address was given by Dr. Bradford, Secretary of the Board of Education. The year just closed has been a very good one. The school in charge of the principle and eight teachers had 205 in the grades and 48 in the High School with 50 in the Dormitory. The commencement week closed with a ball game with Stanton School.

The drive to Ezel fifteen miles over the new state highway is a great improvement over the road our readers heard about when the committee first visited Ezel. It was only one year ago yet the work has developed so rapidly.

During the year a new church beautifully located on the very hill top has been built and a large teachers' home admirably adapted for home of pastor on first floor and teachers on the second.

We arrived at Ezel Thursday afternoon in time for the Junior Meeting. They have an active society of forty-six members and are real workers.

They, as did the other missionary societies, gave a Thank-Offering last fall soon after organization and are planning for a much larger one this fall. They are not satisfied to keep their blessing boxes a whole year without presenting the contents to God as their expression of gratitude, so already they had presented their gifts and are filling the boxes again. Just watch the Juniors at Ezel grow.

Two evenings during our stay the older scholars presented a Biblical program. One was the Bible reading contest and the second evening the beautiful story of Esther was presented in pageant.

This congregation was organized May 30, 1924, and because of the visitors the annual congregation dinner and business meeting was moved forward one week. At this meeting each organization gave a detailed report of the year's work and all were most encouraging. Seven deacons were elected—four women and three men. These with the four leaders ordained at the organization give splendid leaders for future service.

The Sabbath School is remarkable in that their average attendance is double the membership of the congregation. They have eight classes and are working now in a contest for larger attendance, more study of the lessons and no doubt before this is read they will have passed their goal for they go at every task with great earnestness.

Mrs. J. C. Alter has been a most faithful leader in this work and has had the support and encouragement of devoted servants of His, all anxious that the people round about accept Jesus Christ as their Savior.

The women of our church are responsible for the maintenance and extention of the work at Frenchburg and Ezel, Kentucky. Let us support it by our prayers and our gifts.

NEW THANK-OFFERING LITERATURE

All supplies are for the use of our societies. Very soon you will be planing your fall meetings. Give a place on each monthly program to Thank-Offering.

The following new supplies have been received.

The Home Council—The Thank-Offering Box by Miss Davida Finney.

The first Thank-Offering at Ezel. By Mrs. J. C. Alter.

What is a Thank-Offering? By Miss Ida B. Little.

Why I give a Thank-Offering. By Mrs. J. P. White.

Egyptian Givers. Miss E. R. Balleny.

Thank-Offering Service in Assiut. By Mary L. Thompson.

Book Mark. Mrs. O. H. Milligan

New Responsive Service—Grateful Praise. Mrs. O. H. Milligan.

New Pageant—Gifts of Gratitude. Mrs. O. H. Milligan.

Please send all orders to 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

LIST OF LIFE MEMBERS.

AT $25.00 EACH.

BEGINNING MAY 15, 1925, ENDING JUNE 15, 1925.

18. Mrs. Frank A. Coulter, Albia, Iowa. By W. M. S. of Service Church.
19. Mrs. Emma McCauley, Salem, N. Y.
20. Mrs. Martha Cowan, East Greenwich, N. Y. By her daughter, Mrs. Emma McCauley.
21. Mary C. Harbison, Pittsburgh, Pa. In memory of her sister, Mrs. T. L. Gamble.
22. Mrs. Roy Lockard, Blairsville, Pa. By her husband.
23. Mary B. Blair, Blairsville, Pa. By her sister, Mrs. J. C. Diven.
24. Carrie Eagleson, Mercer, Pa. By her mother.

BEGINNING JUNE 15, 1925, ENDING JULY 15, 1925.

25. Mrs. S. Boyd Johnson, Clearfield, Iowa. By a friend.
26. Velma E. Patton, New Castle, Pa. By her mother, Mrs. W. E. Patton.
27. Mrs. Margaret Buchanan Temple, (In Memoriam) By her daughter, Mrs. J. C. Fetzer.
28. Mrs. Ada Thompson, of the West Middletown, Pa. W. M. S.

CORRECTION

In April number of the Magazine, Miss Anna Harsha by John Harsha and family should be Miss Anna Hannah by John Harsha and family.

CROSS WORD PUZZLE

The answers to the cross word puzzle presented by the 2nd Wilkinsburg Church should have appeared in the June number of the Magazine, but, by oversight, did not reach our late Editor.

Horizontal	Vertical
3. Pray.	1. U. P.
7. In.	2. Egypt.
8. Do.	3. Plan.
9. Us.	4. R. I.
11. Live.	5. Av.
14. Go.	6. Year
16. N. Y.	7. India.
17. U. P.	10. Sudan.
18. Rose.	12. Work.
21. Aim.	13. Grew.
22. Mts.	15. God.
23. A. M.	16. N. W. M.
24. H. H.	19. On
25. Know.	20. So.

A PLEDGE FOR NEGRO YOUTHS

Can nobler American ideals be put into prose or poetry than in those words in which Kelly Miller, Dean of the College of Liberal Arts of Howard University pledges the Negro Youth of today:

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act; I will live a clean, decent, manly life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil but will strive to overcome evil with good; I will endeavor to develop and unceasingly to quicken the sense of racial duty and responsibility; I will in all these ways aim to uplift my race, so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2, 680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

A TRIBUTE

A great woman has fallen but will not be forgotten. We who knew Mrs. George Moore, knew a talented, devoted worker, most interested in "her" beloved Magazine and its wide dissemination.

It was *her* dream to have a department, set apart for the use of the young women of the church that all who *would* might find an avenue of expression. From this she reasoned would come stimulation to many others. Incidentally, she wished to call out talent that it might come into its proper use. Especially did she hope to reach the hearts of the young women that they might be led to give their lives unreservedly to His service.

Mrs. Moore will be greatly missed. Her cheer and love of fun helped to lend sparkle in group or in convention. Her positive character, her faithfulness and her untiring service have been a spur to those who knew her well. That the Magazine may continue to grow in strength and use must have been almost her last wish for only a very few hours prior to the end she referred most earnestly to the July number, then on the press. May her slogan "A Magazine in every home," be realized.

In grateful memory,

IDA B. LITTLE

YOUNG WOMEN'S SPECIAL.

Announcement has already been made that our obligation to our Special Work as outlined for the past year was fully met and a small surplus besides. This surplus was applied on the Pasrur Girls Boarding School fund.

You will notice that every year begins with a "clean slate," no balance being carried over. The treasury does not remain empty however. Already, (July 1), a "nest egg" of $244 is quietly reposing waiting for a whole nest full of "dollar fellows," even one for every member of our young women's societies. Will your presbyterial be 100 per cent in this matter in 1926? The answer rests with your society, your neighbor society and all others.

Read the Young Women's report in the July Magazine to see whether or not your presbyterial received honorable mention in anything. If it did not, what part did your society have in keeping it off?

Let us work for finer results for the whole missionary plan.

METHODS

The Anna Y. Thompson Circle or Young Women's Missionary Society of Second, Washington, Pa., submits the following methods:—

A sum of money is sent yearly to Miss Anna Y. Thompson, for whom the society is named, for her special work.

At each monthly meeting, the girls drop a few pennies into a small bank for the "Work Fund," which fund is used for purchasing materials to be made into clothing or other useful articles for the poor and needy, or for our church institutions in both home and

foreign fields. A special committee plans the sewing and at least two meetings a year are given over entirely to this work .

At a recent meeting, each member paid for one yard of pillow tubing and hemmed it. These pillow cases were sent to our American Mission Hospital, Tanta, Egypt.

The Red Cross furnished materials for parts of layettes, which were made to be distributed among babies of our own city.

In the fall, our society members contribute clothing which is sent to one of our Home Mission Schools.

In the spring an annual dinner is held at the church and in the fall a picnic at the country home of one of our members, to which husbands and friends of the members are invited.

These affairs, not only create much social interest, but also add new members to the roll.

During the past year, our membership and attendance were increased from fifteen to twenty-six thru the influence of a new pastor in the church, and the efforts of the members.

One of the members,
MARGARET BLAIR FARNER

Another new program is at hand, that of the First Church, McDonald, Pa., Young Women's Society.

One feature it contains which you may care to use is a page of "Announcements." In this particular case. it is the inside of cover at the front. These announcements contain the time of meeting, the pledges and a list of objects to which no definite pledges are made but contributions given. The whole financial scheme is outlined so that a new comer can know at once just what the work of the society is. It is pleasing to note that the "famous seven departments" are all in the list.

Another feature is found near the back of the booklet, the "Missionary Creed."

"We believe in God, the Father, and in Jesus Christ, His Son, our Lord.

We believe it our duty to proclaim to all at home and abroad, the message of salvation that God has provided through the death of His Son.

We, therefore,
Promise to send the Bread of Life by the hands of our missionaries to all who have it not:

We promise to pray for our missionaries, to give of our means, and to do all in our power to spread the Gospel in the whole earth, that Christ's Kingdom may come. Amen."

NOTE:—If every society lived up to this creed, if every Christian did, would the Kingdom tarry so long in coming?

THE TIME TO BEGIN.

The matter under discussion might relate to setting hens, canning fruit, annual housecleaning, entering Johnnie or Susie in school, day or Sabbath; or chastising them for naughtiness or a score of other things. The time to do it would vary considerably. Some natures act quickly and others are more deliberate or perhaps halting. It is surprising how sure one can be of the right and some one else puts up an argument on the opposite side that makes you feel unsteady and not nearly so sure of yourself.

But we are sure of two answers that are very familiar. A certain building project was being discussed. The spokesman of one group of thinkers said "I am in hearty sympathy with the idea, but the time is not opportune. I believe in waiting until the iron is hot before we strike." The spokesman from a little different angle responded "I am in hearty sympathy with the idea, but I think we ought to begin *now*. I believe in striking while the iron is hot, but I also believe we can make the iron *hot* by striking." Prompt action is often most important. Delay may be dangerous.

It is after all a matter of judgment and judgment varies according to knowledge and knowledge according to opportunity and application. The time to begin is when the most good can be

done for the longest time for the most people.

This uncertainty as to *when* to begin is holding up more than the building of churches. If all wishes to have something accomplished were couched in actions as well as words, more deeds would be recorded to the memory of man. *Just talk* becomes quite nauseating when you know it is *just talk*. We need to learn a lesson from the young graduate who had a good job in sight and expected to attain it. A companion asked with considerable doubt in his voice, "Got any pull?" as if nothing could be gained without politics. The young enthusiast answered with a smile, "Yes I'm going to pull myself. I expect to run my own elevator."

Are you still counselling whether or not to organize that teen age group? Do the girls know you have been considering it the last six months? Don't you think you might increase their fervor if you really did something? There is no time like the present we are told. We are also warned that the past is not ours,—is has passed. The future is still ahead. The present is but a moment,—use it.

We hear about the "Golden Now," —we have a society by that name. We trust it is a living object, fairly representing its name. We are told that *now* is *the* time for salvation. Probably *now* is the *only* time you can make an impression on your girls and *now* may be your only time to serve. It seems *now* is the answer to our caption. Use your time well in the missionary society this year,—don't waste it in learning to do something that may prove a snare to you or at least be a distinct loss of time. Use your time for organization, development, training, service.

Do it now!

IDA B. LITTLE

Y. W. SECRETARY IN NEAR EAST HONORED

In order to provide for a more general exchange of ideas and methods of work between the Young Women's Christian Associations bordering on the Eastern Mediterranean, a federation has been formed with Miss Ruth Woodsmall of Colorado Springs as its head. Miss Woodsmall has been executive secretary for the Y. W. C. A. in the Near East for three years.

The first meeting of the Federation will take place in Jerusalem in the fall when representatives from Egypt, Palestine, Syria, and Constantinople will attend. The work in Syria and Constantinople is largely under the direction of the American secretaries, while the work in Egypt is under the leadership of the British Y. W. C. A.

Miss Woodsmall was sent by the Y. W. C. A. to France in 1918, serving in the hostess work at Coblenz and Toule. Later she was connected with the Polish Grey Samaritans, a relief organization in Poland.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY, 1925-1926

HOME

The United Presbyterian Church and Its Work in America. Denominational. (Senior). Price, cloth, $1.00; paper, 50c.

Suggestions to Leaders. Price, 15c. Ready in September.

The Uplift. Denominational. (Junior). In paper only. Price 50c.

How to Use "The Uplift." Price, 15c.

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Poster Patterns for use in "Brave Adventurers." Price, 56c per set.

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Girls Boarding School, Khartnm North, Sudan.

White Memorial Hospital, Pasrur, India.

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JUNIOR MAGAZINE! WHOOP IT UP!

This is the title of the exercise given at the Boston Convention in connection with the report of our *Junior Missionary Magazine.* Copies can be secured from the Literature Department, 904 Publication Building, Pittsburgh, Pa. Price five cents per copy.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

THE END.

476 Jer. 38
477 Isa. 6:1-4
478 Dan. 3:1
479 Ezek. 48:35
480 Jer. 19
481 Num. 6:1-8
482 Num. 15:32-36
483 Prov. 6:6
484 2 Chron 26:21; Dan. 4:33, 34; 1 Sam. 10:23.
485 Dan. 1:12
486 Gen. 4:21
487 Ezek. 11:13
488 Gen. 4:26
489 2 Chron. 28:8-15
490 Josh. 6:26: 2 Kings 2:19-22.
491 Prov. 18:22.
492 2 Kings 3:4
493 Gen. 41:9
494 Exod. 32:32
495 Jer. 27:2: 28:10
496 2 Chron. 26:21; Exod. 15:20; Num. 12:10; 2 Kings 5:1; 2 Kings 5:27.
497 Jer. 28:15-17
498 2 Kings 6:5-7
499 Isa. 6:6, 7
500 2 Kings 2:9-12

As you will observe, the list of questions and answers found in "Five Hundred Bible Story" are completed. In order to know the mind of those delighting in such a question and answer plan, a query appeared a few weeks ago as to the desirability of a set of questions based on the New Testament if such a list were available. Quite a good many have replied asking for a continuance of the plan, some desiring New Testament questions and others having no preference. That you may know the wideness of the requests geographically, the names and addresses of the writers are found at the close of this article.

It was not possible to secure a wholly New Testament list of questions, but the first of a set based on the Bible will appear in the September number of the Magazine.

LIST OF PETITIONERS FOR BIBLE QUESTIONS

Vermont—East Ryegate—Elmina J. Smith.

New York—Walton—Elizabeth Kent—Buffalo, Mrs. Thos H. Patterson.

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Missouri—Tarkio—Mrs. E. J. Mackey.

Kansas—Boicourt—Mrs. S. V. Sankey.

Des Moines—Indianola—Mrs. E. P. Wright.

California—Fowler, Mrs. Nellie Flack

Many of these persons represent a society which is interested so that many more than appear are asking for the Bible questions. We trust you will enjoy the new questions and will find them quite profitable.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Ruth I. Ardrey, Appointed 1924 .....Sialkot
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Hannah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 .....Sialkot City
Miss Minnie Beatty, Appointed 1912 .....Rawalpindi
Miss Hazel Bennett, Appointed 1908 .....Gujranwala
Miss Rebecca Jean Black, Appointed 1921 Sangla Hill
Miss Theresa Brownlee, Appointed 1922 .....Badomali
Miss Edna Broyles, Appointed 1919 .....Gujranwala
Miss Lois Buchanan, Appointed 1910 .....Pathankot
Miss Mary Campbell, Appointed 1884 .....
.....Deaconess Home, Lucknow, India
Miss Henrietta Cowden, Appointed 1905 .....Lyallpur
Miss Laurella Dickson, Appointed 1897 .....Sialkot
Miss Margaret Fehlman, Appointed 1913 .....Sangla Hill
Miss Bessie Fleming, Appointed 1913 .....Sargodha
Miss Ella M. Gordon, Appointed 1893 Campbellpur
Miss Vida J. Graham, Appointed 1922 .....Pathankot
Miss Nancy Hadley, Appointed 1904 .....Gurdaspur
Miss Evva P. Hartig, R. N., Appointed 1924 Sialkot
Miss Kate A. Hill, Re-Appointed 1924 .....Sargodha
Miss Zarra S. Hoon, Appointed 1921 .....Rawalpindi
Miss Janette Howland, Appointed 1921 .....Lyallpur
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Ella W. Jamison, R. N. Appointed 1921
.....Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary F. Lincoln, R. N., Appointed 1919 Sargodha
Miss Eleanor W. Maconachie, R. N., Appointed 1909
.....Pathankot
Miss E. Josephine Martin, Appointed 1896 ....Pathankot
Miss Fannie C. Martin, Appointed 1895 .....Gurdaspur
Miss Mary R. Martin, Appointed 1890 .....Shiekhupura
Miss Esther Moyer, Appointed 1924 .....Sialkot
Miss Jean B. Morrison, Appointed 1895.... Abbottabad
Miss Margaret L. Murdoch, Appointed 1924 ....Sialkot
Miss Elizabeth McCahon, Appointed 1875 Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Rose A. McCullough, Appointed 1897 Gujranwala
Miss Viola May Nourse, R. N., Appointed 1923 Pasrur
Miss Grace I. Polkinghorn, Appointed 1923 Sialkot City
Miss Willa Ramsey, Appointed 1921 .....Zafarwal
Miss Laura Reynolds, Appointed 1924 .....Sialkot
Miss Mabel H. Stewart, Appointed 1924 .....Sialkot
Miss Lorena B. Taylor, Appointed 1922 ....Sangla Hill
Miss Vivian L. Trimble, Appointed 1921 Sheikhupura
Miss Evelyn Tromans, Appointed 1923 .....Pasrur
Miss Edna Ward, Appointed 1923 .....Sargodha
Miss Ruth A. Warnock, Appointed 1913 .....Pasrur
Miss Georgia Wengart, Appointed 1919 .....Zafarwal
Miss Josephine White, Appointed 1884 .....Jhelum
Miss Carrie Worman, Appointed 1921 ....Campbellpur
Miss Gertrude E. Zink, Appointed 1919 ....Gurdaspur

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Miss Emma Dean Anderson, Appointed 1881
.....Slippery Rock, Pa.
Miss Roma Beatty, Appointed 1909 ....Shadyside, Ohio
Miss Lois Boyd, Appointed 1918 .....Sparta, Illinois
Miss Elizabeth M. Caldwell, Appointed 1918
1166 Columbia Ave., Claremont, California
Miss Marietta Hamilton, Appointed 1916 .....
....|.....60 Kirkland St., Cambridge, Mass.
Miss Gertrude Horst, Appointed 1919 Elgin, Nebraska
Miss Florence Jones, R. N., Appointed 1920
%Mrs. Amalong, 443 Ella St., Wilkinsburgh, Pa.
Miss Mary A. Lawrence, Appointed 1893.....
.....713 Ridgeview Ave., Bellevue, Pa.
Miss Mary E. Logan, Appointed 1891 Rushville, Indiana
Miss Jane Martin, Appointed 1905 .....
3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Miss Henrietta Moore, Appointed 1898 .....
.....Cambridge Springs Pa.
Miss Sara Moore, Appointed 1917 .....
.....Cambridge Springs, Pa.
Miss Louise Scott, Appointed 1916 .....
.....New Wilmington, Pa.
Miss Mabel Stewart, Appointed 1915 .....
.....New Wilmington, Pa.
Miss Kate E. Spencer, Appointed 1918 .....
.....R. R. 5, Robinson, Illinois
Miss Florence Tomaseck, Appointed 1919 .....
.....1782 E. 101st St. Cleveland, Ohio
Maria White, M. D. Appointed 1886 .....
.....314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, Appointed 1911 .....
.....227 N. Jefferson St., Canonsburgh, Pa.
Miss Cynthia Wilson, Appointed 1875 .....
.....66 N. Chester Ave., Pasadena, California
Miss Rosa T. Wilson, Appointed 1886 .....
.....66 N. Chester Ave., Pasadena, California

MISSIONARIES ELECT

Miss Agnes Ballantyne, Appointed 1925 .....
.....252 N. Detroit St., Xenia, Ohio.
Miss Mary Evelyn Cathcart, Appointed 1925
.....Marissa, Illinois
Miss Flora E. Hormel, Appointed 1925 ....Oakdale, Pa.
Miss Maude Mitchell Miller, Appointed 1925
Electric Ave., and 6th St., Lewistown, Pa.
Miss Janet E. Nesbitt, Appointed 1925 .....
.....Box 221, New Concord, Ohio

EGYPT

Miss Ella M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1911 .....Zagazig
Dr. Carrie M. Buchanan, Appointed 1893 .....Cairo
Miss Jean S. Campbell, Appointed 1923 .....Cairo
Miss Ida Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Mss Mary F. Dawson, Appointed 1922 .....Cairo
Miss Lucia Dwight, Appointed 1919 .....Monsurah
Miss Davida Finney, Appointed 1914 .....Assiut
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Dora Giffen, Appointed 1920 .....Fayoum
Miss Martha Glass, Appointed 1921 .....Assiut
Miss Alice Grimes, Appointed 1924 .....Cairo
Miss May Holland, Appointed 1913 .....Benha
Miss Isabelle Hosack, R. N., Appointed 1912 ....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Lucy Lightowler, Appointed 1921 ....Alexandria
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Helen J. Martin, Appointed 1915 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Sara B. Meloy, Appointed 1923 .....Tanta
Miss Jeanette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Lillian McClelland, Appointed 1923 .....Monsurah
Miss Helen Noordewier, Appointed 1921 .....Tanta
Miss Marion Paden, Re-Appointed 1920 .....Zagazig
Miss Francis M. Patton, Appointed 1922 ....Monsurah
Miss Venna R. Patterson, Appointed 1924 .....Cairo
Miss Mary Estelle Robertson, Appointed 1922 ....Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Jane C. Smith, Appointed 1922 .....Luxor
Miss Rose Smith, Appointed 1923 .....Alexandria
Miss Margaret A. Smith, Appointed 1872 .....Cairo
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Laura B. Walker, Appointed 1904 .....Luxor
Miss Elizabeth S. White, Appointed 1924 .....Cairo
Miss Florence L. White, Appointed 1919 Alexandria
Miss Ida B. Whiteside, Appointed 1924 .....Luxor
Miss Ruth Mary Williamson, Appointed 1924 ....Cairo
Miss Esther W. Wilson, Appointed 1919 ....Beni Suef
Miss Margaret Work, Appointed 1924 .....Cairo
Miss Laura B. Wright, Appointed 1921 .....Fayoum

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, Re-appointed 1918 ....
.....Americus, Kansas
Miss Ella B. Downie, Appointed 1913 .....
1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Helen Ferrier, Appointed 1900 Fort Collins. Colo.

Miss Elsie French, Appointed 1909 .....
.....1012 West Third Ave., Waterloo, Iowa
Miss Alfretta Hammond, Appointed 1904 .....
.....State Hospital, Warren, Pa.
Miss Nellie C. Smith, Appointed 1911 .....
.....R. D. 13, Grove City, Pa.
Miss Mary L. Thompson, Appointed 1917
.....Tarkio, Missouri
Miss Ethel L. Weed, Appointed 1919 .....
.....912 E. Second Ave., Monmouth, Illinois
Miss Ruth A. Work Appointed 1904 .....
904 Publication Bldg. 209 9th St., Pgh., Pa.

MISSIONARIES ELECT

Miss Mildred Allison, Appointed 1925, ...
.....American Mission, Alexandria, Egypt
Miss Gudrum C. Estvad, Appointed 1925 .....
.....9 Lathrop St., Madison, Wisconsin
Miss Alta Grace French, Appointed 1925 Goldfield, Iowa
Miss Marie F. Tait, Appointed 1925 R. D. 5 Mercer, Pa.
Mrs. Rachel Tracy Seiver, Appointed 1925 .....
556 South Hope St., Los Angeles, California

SUDAN

Miss Una Cole, Appointed 1918 .....Omdurman
Miss Luella Denny, Appointed 1922 .....Omdurman
Miss Elsie E. Grove, Appointed 1912 Khartum North
Miss Mary Frances Herron, Appointed 1922
.....Khartum North
Miss Ray Huffman, R. N. Appointed 1924 .....Nasser
Miss Mary Jane McKnight, Appointed 1922
.....Khartum North
Miss Kathryn MacKenzie, Appointed 1919 ....
.....Khartum North
Miss C. Blanche Soule, R. N., Appointed 1921 Nasser
Miss Frances Turk, R. N., Appointed 1921 ....
.....Khartum North
Miss Madeline E. Wilson, Appointed 1924 .....
.....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, Appointed 1919 .....Mt. Ayr, Iowa
Miss Aulora McIntyre, Re-Appointed 1919 Lenox, Ia.

MISSIONARIES ELECT

Miss Margaret M. Woods, Appointed 1925
.....307 N. Olive St., Pittsburgh, Kans.

ABYSSINIA

Miss Viola May Bayne, R. N., Appointed 1924
.....Addis Ababa
Miss Isabel Blair, Appointed 1922 .....Sayo
Miss Florence Davidson, Appointed 1923 Addis Aaba
Miss Hazel Ewing, R. N., Appointed 1923 Addis Ababa
Miss Elizabeth McKibben, Appointed 1924 .....Sayo
Miss Florence D. White, Appointed 1923 Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed 1923 ....Gorei

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., Appointed 1920
.....Reedsville, Pa.

STUDY FOR THE MONTH.

SEPTEMBER

Freedmen and American Indian

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first and with the last; I am He.— Isaiah 41:4.

Bible Reading—Ephesians Chapter II.

Roll Call—Name workers in the Freedmen Missions

TOPICS FOR STUDY

1. The Path of Progress.
2. The Problem of Race.
3. Negro Poets and their Poems.
4. Our Jubilee year of Christian Missions to the Freedmen.

We are to celebrate with the Freedmen the notable event of Fifty years of our Christian Missions to this people. Our readers will be prepared to obtain wonderful facts concerning our work.

The American Indian

1. The First Americans!
   (Have they had a chance as American Citizens.
2. Cooperation of Federal and Religious Agencies on the Indian Territory.
3. Our Mission to the American Indian Spiritually and Industrially.

"Glorious it is to be living in such a day as this, if only we shall live as we ought to live."

OFFICERS UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA.

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Corresponding Secretary: Miss Mary White, 1502 Boyle tS. Pittsburgh, Pa.

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Donation Secretary: Mrs. Annie Duff, 41 Maplewood Ave., Crafton, Pa.

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President: Mrs. George Sands, 213 Dithridge Street, Ave., Wilkinsburg, Pa.

Recording Secretary: Miss Emma Mabon, 203 North Ave., North Side, Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LaClair Ave., Swissvale, Pa.

Donation Secretary: Mrs. W. C. Packer, Hill Ave., Wilkinsburg, Pa.

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Corresponding Secretary: Mrs. J. W. Witherspoon, 1703 Buena Vista St., N. S., Pittsburgh, Pa.

Recording Secretary: Mrs. J. C. Hare, 7819 Kelly St., Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LaClair Ave., Swissvale, Pa.

Donation Secretary: Mrs. A. P. Gillespie, 329 South Ave., Wilkinsburg, Pa.

HOME MISSIONS

INDIAN MISSIONS

Rev. W. A. Matthews, ...Simnasho, Ore.

Rev. R. G. Smith, ...Tama, Iowa

Rev. R. H. Barr, ...Warm Spring, Ore.

HOME MISSIONARIES

Miss Margaret Heaziett, 1302 State Ave., ...Coraoplis, Pa.

Miss Grace Welch, ...Langeloth, Pa.

Miss Irene Mechlin, (Alien's) 7713 Hamilton .....Ave., Pittsburgh, Pa.

Miss Romain Russell, (Alien's) ..... Hickory, Pa

Mrs. Grazia Balducci, (Italian's) 1311.... .....Herkimer St., Brooklyn, N. Y.

Mrs. A. Caliandro, (Italian's) 1379 Boulevard .....East, West New York, N. J.

Miss Ella Montgomery, ...Route 4. Mansfield, Ohio.

Miss Elizabeth McMillan, 1137 W. 25th St., ...Oklahoma City, Okla.

Miss Laura Sawhill, E. 2324 Boone Ave., ...Spokane, Wash.

Mrs. F. C. Metcalf, (Mutes) .....Portland, Oregon.

Miss Fay M. Taylor, 7006 S. Puget Sound Ave., ...South Tacoma, Wash.

Miss Theresa Lippert. 1300 McAlister, Ave., ...San Francisco, Cal.

Mrs. E. C. Little, (Italian's) 1925 5th Ave., ...Los Angeles, Cal.

Mrs. W. P. Tracey, ...Los Angeles, Cal.

Miss Erma G. Allen, 122 S. Grevilla Ave., ...Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. H. Ray Shear .....Frenchburg, Ky.
Rev. and Mrs. W. P. Gordon .....Frenchburg, Ky.
Miss Ester Mitchell, M. D. .....Frenchburg, Ky.
Miss Helen Chambers, ...Frenchburg, Ky.
Miss Ruth Beattie, ...Frenchburg, Ky.
Prof. and Mrs. Merle McDowell .....Frenchburg, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis .....Ezel, Ky.
Mr. Mylo MacCallum, ...Frenchburg, Ky.
Miss Leda Stephens, ...Ezel, Ky.
Miss Mabel Jones, ...Ezel, Ky.
Mrs. J. C. Alter, Supt., ...Ezel, Ky.

Our express and freight station is ROTHWELL, KY. 22 miles distant not as near as an other point, but more accessable.

When possible, send by parcel post, as hauling is uncertain and difficult in the winter season.

FREEDMEN'S MISSIONS.

Athens, Tenn.—Rev. C. H. Wilson.

Riceville—Miss Hattie E. McKeldin, Principle, Riceville, Tenn.

Knoxville, Tenn.—Rev. J. Kelly Giffen.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1

*Miller's Ferry, Ala.—Rev. C. S. Simpson, Comden, Ala., "Mark For Miller's Ferry."

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie. Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."

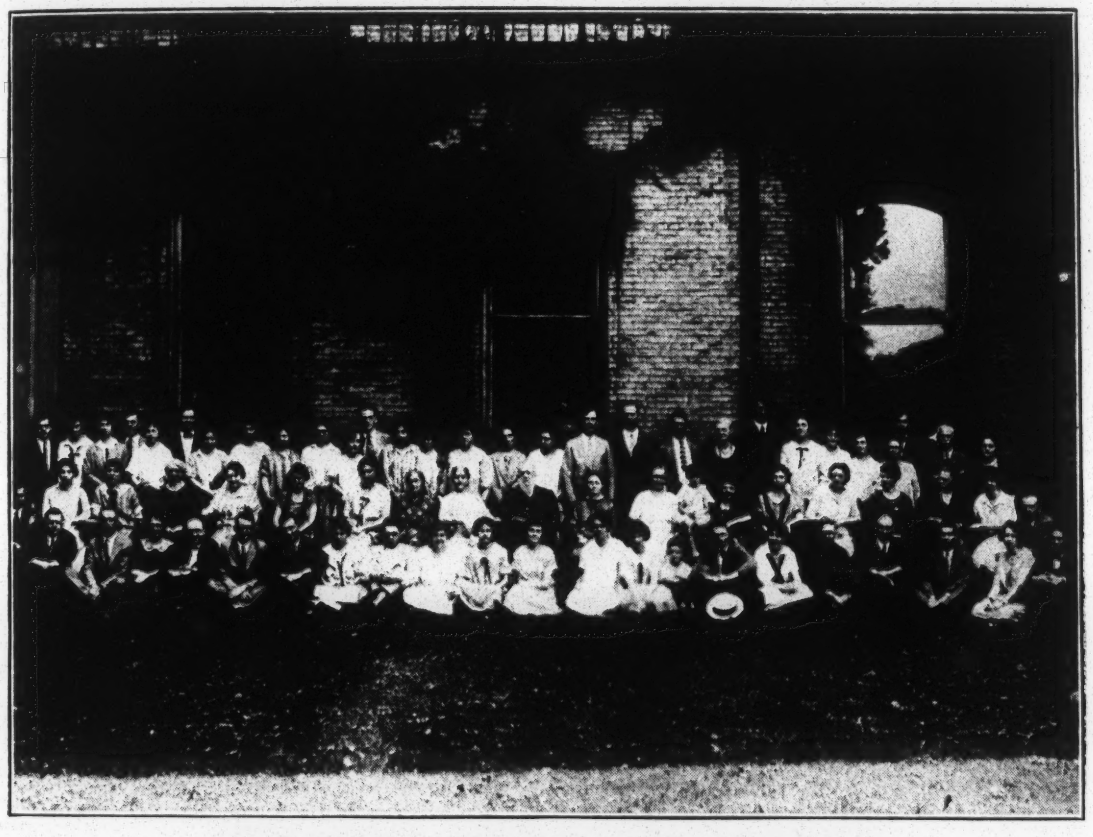
*Chase City, Va.—Rev. F. W. Wilson.

*Henderson, Vance Co., N. C. Rev. John A. Cotton, D. D.

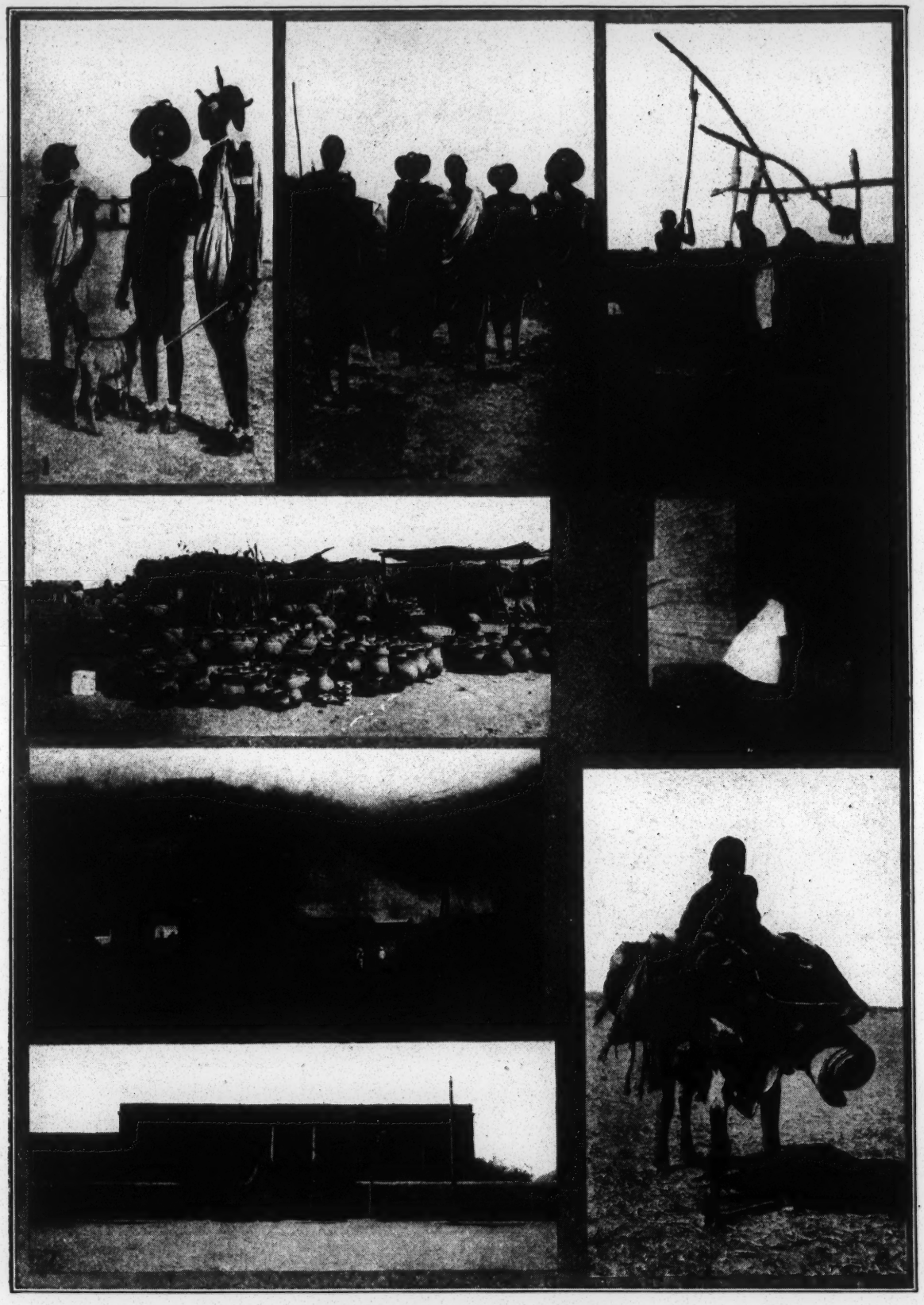
*Townsville, N. C.—Prof. W .E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principle of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing needed. New materal and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.



MISSIONARIES ATTENDING PRE-CONFERENCE.
NEW WILMINGTON, AUGUST 1-5, 1925.



SCENES FROM THE SUDAN.

1. A Type of Hairdressing, Shulluks, Upper Nile. 2. Shulluks, Upper Nile. 3. Shadoof (Water Lift), Khartoum. 4. Native Vase Market, Omdurman. 5. "Babee" the youngest member of the "Boys' Home;" though his father and mother are both living he has no home but the one Dr. and Mrs. Giffen are giving him. 6. Sand Storm, Sudan. 7. Front view of Dr. Giffen's home in Khartoum. 8. Native Travelling in Kordofan.